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THE  
AFRICAN REPOSITORY.

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VOL. XXVIII—1852.

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# INDEX

TO THE

## TWENTY-EIGHTH VOLUME OF THE AFRICAN REPOSITORY.

A.	Page.	A.	Page.
Act of the Legislature of Liberia to incorporate a College.....	231	Agriculture, (Lib. Herald.).....	242
Act to encourage the cultivation of cotton.....	233	Agricultural and Emigrating Assoc'n.	2
Acquisition of territory, (Lib. Herald)	364	Alexander, Rev. Dr. A., obituary notice from N.Y. Tribune.	19
Address from the members of the Liberia Agricultural and Emigrating Association.....	4	High school, (L. Herald)	283
of Hon. F. P. Stanton, at 35th An. Meeting of the A. C. S.	71	Alabama Col. Soc., constitution of..	141
of Rev. P. Slaughter, at 35th An. Meeting of the A. C. S.	81	Am. Col. Soc., life members of the, constituted in 1851...	27
of Hon. Dan'l Webster, at 35th An. Meeting of the A. C. S.	86	receipts of, 28,63,94,125,157, 191,222,254,286,318,350,380	anniversary of..... 63
of Rev. Mr. Moore, at the anniversary of Va. Col. Soc.	199	minutes of the 35th annual meeting.....	70
of Rev. Mr. Read, at the anniversary of Va. Col. Soc.	203	minutes of the Board of Directors.....	98
of Bishop Payne, at the anniversary of Va. Col. Soc.	207	Anniversary of the Am. Col. Society.	63
of Rev. J. Orcutt, at the An. Meeting of Mass. Col. Soc.	246	Mass. Col. Society..	247
of Rev. Dr. Durbin, at An. Meeting of Mass. Col. Soc.	247	Zanesville & Putnam (Ohio) Col. Soc. (Zanesville Cour.)	284
of Rev. Mr. Kirk, at the An. Meeting of Mass. Col. Soc.	249	Appropriation by New Jersey for colonization.....	154, 195
Africa, great movement for.....	2	for colonization by N. Jersey, Penn., Md., and Indiana.	195
and her children.....	4	Arrival of immigrants, (L. Herald)	125,364
ocean steamers for.....	26, 379	A transplanted Republic (Bost. Trav.)	24
education in.....	174		
and its future, (N. Y. Obs.)	275	B.	
prospects of, (S. Churchman)	299	Ball, Rev. Eli, letters from.....	229, 237
explorations in.....	321	His testimony respecting Liberia.	342
interior of.....	322	Bassa Cove, (Lib. Herald.).....	283
Africa's redemption—a discourse by Rev. W. H. Ruffner.....	354	Bequests of A. G. Thompson.....	8
African colonization, (Balt. Amer.)..	12	A. Graham.....	9
missions. Address by Bishop Payne.....	17	Benson, S. A., letter from in reference to Capt. Forbes' statements..	52
arts and manufactures (Ch. St.)	61	Beekman, Senator, on colonization..	177
colonization, (Republic).....	146	Berkley, Rev. Mr. His oration over the body of the Hon. Henry Clay.	250
(Jour. of Com.)	151	Birney, James G., on colonization, 144, 337	
(Boston Trav.)	153	Bill introduced in Congress by Hon. Edward Stanly.....	194
(Original com.)	179	Blackledge, A., letters from.....	274, 280
(Mid'bury, Vt., Jour.)	221	Bowen, Rev. T. J., letters from..	210, 290
(Conn. Courant.)	222	Boyer and Grando, (Lib. Herald.)..	282
		Boush, Jasper, letter from.....	285
		Brooks, Nathaniel, letter from.....	273
		Rev. J. S., letter from.....	308

C.	Page.	F.	Page.
Cauldwell, A., letter from, to the N. Y. Immigration and Agricultural Association.....	234	Farmer, a Liberian.....	123
Celebration of the 4th anniversary of the Republic of Liberia, (Herald.)	60	Fishmen and Grando, (L. Herald.)	245
Celebration of the 5th anniversary...	365	Fourth of July in Liberia, (Herald.)	57
Circular to the free colored people in Maryland.....	197	Forbes, Capt. and Liberia slave trade, (Liberia Herald.).....	58
Clay, Hon. H., notice of, (L. Her.)	243	Foote, Capt. A. H. letter from.....	345
notice of his death...	193	French Republic and the Republic of Liberia, (Liberia Herald.).....	282
his letter to A. Morrison.....	347	Friends of Col. in England, (Col. Her.)	310
Commencement of a new volume....	1	Fuller and Janifer's report.....	109
Corpsen, Jerry, case of.....	37	Funeral oration of Hon. Henry Clay, by Rev. Mr. Berkley.....	150
Hezekiah, letter from.....	155	G.	
Colonization, (St. Louis Ch. Adv.)..	49		
important movement for	194	Governor of Indiana on Col.....	62
State appropriations for.	195	Great movement for Africa.....	2
(Pittsburgh Gazette)...	306	Graham, A. bequests of.....	9
Congress of kings and chiefs (L. Her.)	57	Grand Bassa county, (L. Herald.)	283
Coffee planting, (Lib. Herald,).....	60	H.	
Constitution of the Ala. Col. Soc....	141		
Convention of free colored people in Baltimore.....	195	Hall, Edward, letter from.....	273
Connecticut Legislature on Col.....	215	History of Liberia, sketch of the....	129
Colonization meeting in New York...	334	Hodgkin, Dr. Thomas, letter to him from Pres. Roberts in reference to Capt. Forbes' statements.....	11
College in Liberia, act of the Legislature of Liberia incorporating a....	231	Hunt, Governor, on Col. (editorial.)	33
Cotton in Liberia, act to encourage the cultivation of.....	233	message of.....	34
Convention of the free colored people of Maryland, (Balt. Sun.)....	258	I.	
Commercial operations, (Lib. Herald)	281		
D.		Important movement for Col.....	194
		Indiana, Governor of, on Col.....	62
Defence of Liberia by Pres. Roberts.	10	appropriation by.....	195
Death of Hon. H. Clay, (editorial.)	193	Information about going to Liberia..	102
Discovery of a remarkable country in South Africa.....	315	Independence of Liberia recognised by Prussia, (Liberia Herald.).....	125
Donation from an unknown friend...	8	Interior of Africa.....	59, 322
Durbin, Rev. Dr., his address at the an. meeting of the Mass. Col. Soc	247	Items from the Liberia Her'd. 57, 124, 231, 281, 362	
E.		J.	
East Genesee Conference on Col....	348	Jackson, Isaac, letter from.....	47
Education of colored youth.....	347	Janifer and Fuller's report.....	109
Education in Africa.....	174	Jones, S. W. letter from.....	148
Emigration to Liberia, (Jour. of Com.)	37	K.	
(Pres. Herald.)	285		
Emigrants, table of from 1820 to 1851	114	Kentucky Col. Society, annual meeting of the.....	220
by the Liberia Packet...	118	Kirk, Rev. Mr. His address at the annual meeting of Mass. Col. Soc.	249
brig Julia Ford.....	121	Knox County (Tenn.) Col. Society	302
barque Ralph Cross.....	181	L.	
brig Oriole.....	348		
Emigration of the colored race, (Balt. Times.).....	196	Latrobe, J. H. B. His address at the anniversary of the New York Colonization Society.....	187
English language in Liberia.....	51	Lawrence, William, a true bill against him by the grand jury in Liberia (Herald.).....	282
Encouraging indications, (Col. Her'd.)	271		
Entertainment by the ladies, (L. Her.)	282		
Explorations in Africa.....	321		

L.	Page.	N.	Page.
Ladies' Liberia Literary Institute, (Herald.).....	243	Native Africans in Liberia, by Dr. Lugenbeel.....	13, 53, 171, 212, 311
Letter from a colored man in Alabama	148	New Volume, commencement of a..	1
Letter from Liberia.....	303	New Jersey, appropriation by...154, 195	
Letter from Pres. Roberts.....	371	New York State Col. Soc. 20th anniversary of the.....	184
Liberia agricultural and emigrating association of N. York City.	2	New York settlement in Liberia(Her.)	364
defense of, by Pres. Roberts.	10	Niger expedition, another (Col. Her.)	322
and its prospects, (Cin. Gaz.)	25		
emigration to (Jour. of Com.)	37		
(Pres. Herald.)..	285	O.	
late from.....	43, 57	Ocean steamers for Africa, (Ch. Stat.),	26
letters from.....	47	Orcutt, Rev. John. His address at the an. meeting of Mass. Col. Soc.	246
and the slave trade.....	52	Oriole, departure of the brig.....	349
republic of (Cin. Gazette)..	56		
(Pres. Herald.)....	296	P.	
packet, arrival of, (Herald.)	59	Payne, Bishop. His address on African missions..	17
sailing of the.....	62	his address at the anniversary of the Va. Col Society.	207
recent intelligence from, (editorial).....	91, 123	Parker, Rev. Dr. Joel. His remarks at the anniversary of the New York Colonization Society.....	189
information about going to	102	"Palm Oil" (Liberia Herald.).....	283
farmer.....	123	method of making.....	317
sketch of the history of... 129		Passengers by the Liberia Packet....	229
from (Hartford paper.)....	157	Peaslee, Hon. C. H. letter to him from a gentleman in New Hampshire..	156
important from (N. Y. Spec.)	218	Pennsylvania, appropriation by....	195
latest intelligence from(edit.)	225	Prussia, recognition of the independence of Liberia by.....	125
packet, passengers by the..	229	Prince Boyer, (Liberia Herald.)....	245
arrival of, at Liberia.	243	Proceedings of the convention of free colored people of Md. (Balt. Sun.)	258
Herald, items from the, 57, 124, 231, 281,	362	Prospects of Africa, (South. Church.)	299
remarks on (Genesee, New York, Courier.).....	277		
(communication from the Boston Courier.).....	305	R.	
next expeditions to (edit.)..	318	Randolph negroes.....	55
Liberia's independence, (N. Y. Obs.)	176	Ralph Cross, sailing of the.....	161
Life members of the Am. Col. Soc. constituted in 1851.....	27	loss of the.....	375
Livingston, Rev. Dr. Account of his explorations and discoveries in South Africa.....	315	Receipts of the Am. Col. Soc., 28, 63, 94, 125, 157, 191, 222, 254, 286, 318, 350,	380
Lugenbeel, Dr. J. W. on Native Africans in Liberia, 13, 53, 171, 212,	311	Refuge of the colored man (Scioto Gazette).....	48
Loss of the Ralph Cross.....	375	Republic of Liberia, (Cin. Gazette)..	56
		(Pres. Herald).....	296
M.		Revival of religion, (Lib. Herald)...	59
Material aid (Nat. Intelligencer)....	154	Report, 35th Annual, of the A. C. S.	65
Maryland, appropriation by.....	195	Read, Rev. Mr., his address at the Anniversary of the Va. Col. Soc.	203
Mass. Col. Soc. annual meeting of the	246	Remarks on Liberia, (Genessee, N. Y. Cour.).....	277
McDonogh's will broken.....	331	Report of the Committee on the colored population of Maryland....	324
Merriam, G. & C. letter to Pres. Roberts	51	Report of Fuller and Janifer.....	109
Mitchell, Stephen, letter from.....	50	Roberts, President, in defence of Liberia.....	10
Miller, Armistead, letter from.....	377	letter to Rev. R. R. Gurley	44
Missionary efforts of the Presbyterian Church in Western Africa.....	368		
Monthly steamers for Africa, (London Sun.).....	254		
Morrison, A. His letter to Mr. Clay	347		
Monthly concert, (Liberia Herald.)	366		
Moore, Rev. Mr. His address at the anniversary of the Va. Col. Soc.	199		
Murray, R. E., letter from.....	274		

R.		T.	
	Page.		Page.
Roberts, President, letters from, 45, 139, 226		Thompson, A. G., bequests of.....	8
letter to G. & C. Meriam..	51	The Hon. Daniel Webster.....	377
letter respecting the attack		Teage, H., letter from.....	47
by Grando.....	92	The dawn of day, (Chr. Stats.)....	21
his inaugural address.....	134	The prospect before us, (Col. Her.).	41
his annual message.....	162	The new postage law.....	289
his letter from London....	372	Things which every emigrant to Li-	
extract from his letter to B.		beria ought to know.....	108
Coates, Esq.....	374	Trade with Africa.....	317
Roberts, Dr. H. J., letter from.....	376		
Ruffner, Rev. W. H., his discourse			
on African Colonization .....	354		
Russell, A. F., letter from.....	47		
S.		V.	
Sailing of Emigrants.....	379	Virginian Colonizationist.....	149
Sailing of the Liberia Packet.....	62	Virginia Col. Soc., an. meeting of the	220
Sailing of the Ralph Cross.....	161	Visit up the St. Pauls, (Liberia Her-	
Seminary for colored youth, (Edit.)	270	ald).....	239
Shumate, W. D., letter from.....	50		
Sketch of the history of Liberia....	129		
Slaughter, Rev. P., his address at the			
annual meeting of the Am. Col.			
Society.....	81		
Slave trade suppressed, (Bost. Trav.)	278		
Smith, Dr. J. S., letter from.....	156		
Spring, Rev. Dr., his remarks at the			
anniversary of the N. Y. Col. Soc.	185		
Stanton, Hon. F. P., his address at			
the 35th annual meeting of the			
American Colonization Society....	71		
Stanly, Hon. Edward, his bill for the			
disposition of the public money..	194		
State appropriations for col.....	195		
Starks, Charles, letter from.....	273		
Steamers for Africa, (Chr. Stats.)....	26		
Steam saw-mill in operation, (Lib.			
Herald).....	367		
		W.	
		Webster's Dictionary presented to	
		President Roberts, by G. & C.	
		Merriam, publishers.....	51
		Webster, Daniel, his address at the	
		35th annual meeting of the Am.	
		Col. Soc.....	86
		his views in reference to	
		the recognition of the In-	
		dependence of Liberia by	
		the U. S. Government... 150	
		proceedings in reference to	
		his death by the New	
		York Col. Society.....	377
		Weaver, Col. W. L., death of.....	241
		Western Africa, (N. Y. Tribune)... 339	
		Wilson, Rev. D. A., arrival of, at	
		Monrovia.....	60
		Williams, A. D., letter from.....	377







# THE AFRICAN REPOSITORY.

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VOL. XXVIII.]

WASHINGTON, JANUARY, 1852.

[No. 1.]

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## Commencement of a New Volume.

WITH the present number we commence the twenty-eighth volume of the African Repository, under circumstances highly encouraging, not with regard to the revenue derived from subscribers, though on this score we do not complain, but with regard to the success of our cause, of which the Repository is the recognised official organ. And, while we congratulate our readers on the peace, prosperity and unity of our highly-favored country, at the beginning of another year, we are pleased to be able also to congratulate them on the increasing favor which the cause of African colonization is acquiring throughout the country, and the encouraging prospects with reference to the future, in regard both to the operations of our Society, and to the prosperity of the Republic of Liberia; which latter, in the brief space of thirty years, has risen from a small and feeble band of adventurous pioneers, seeking a foothold on the coast of their fatherland, to a sovereign and independent government, comparatively small and feeble still, but occupying a position of vast importance—a position en-

titling its citizens to the respect and comity as well as the admiration and sympathy of older and more powerful members of the brotherhood of nations. Since the establishment of the present form of government, four years ago, the dove of peace has continued to brood over that young Republic, and the sun of prosperity has continued to shed its cheering rays upon it, with but few intervening clouds. And there, on the western coast of that benighted land, through the institutions of the Republic of Liberia, the fires of civil and religious liberty have been lighted among a people who for ages have been groping their way amidst the grossest intellectual darkness and the most degrading superstitious rites; and we trust that they will continue to blaze out in attractive loveliness, until their influences shall be felt throughout the length and breadth of that vast peninsula.

At the approaching anniversary of our Society, to be held in this city, on Tuesday, the 20th instant, a detailed account of the operations of the Society, during the past year, will be presented, which will be published in a subsequent number of the Repository.

**Liberia Agricultural and Emigrating Association.**

THIS is the title of an Association in New York, composed of colored persons, who seem to have determined to emigrate to Liberia, and to engage in a systematic plan of agricultural operations in that country. We publish their address to the public, in which they appeal to the people of the United States for aid in their proposed enterprise. They seem to be disposed to operate independently of our Society, to which, of course, we have no objection. Indeed, we are much gratified to know that the attractive influence of Liberia is sufficient to induce the free people of color in this country to contemplate removing thither without the agency of this Society. We can assure them a hearty welcome by the citizens of that Republic, and we feel confident that they will not regret the important step. We hope the Liberia Agricultural and Emigrating Association may be eminently successful in developing the resources of that young and thriving Republic.

[From the Christian Statesman.]

**GREAT MOVEMENT FOR AFRICA.**

Some weeks ago we observed with deep interest that a meeting had been held by free persons of color in the city of New York, to consider the propriety of organizing themselves into a society, to advance emigration to Liberia, and the agricultural and commercial prosperity of that Republic. In

this movement, in that city, we saw evidence of a change in the minds of the colored people of the North, and that a mighty element of power was about to be directed to the colonization and civilization of Africa. We saw that the minds of many of them were emancipated from the thralldom of evil counsels, and deep, but unfounded prejudices. We have long known and acknowledged that in that work, the greatest and most beneficent in its relations to our present existence which remains for man to accomplish, the introduction of Africa into the domain of civilization and christianity, the white race will have, though an essential, by no means the greatest or most honorable part. They can but open the way, explore the territory, present the motives, and supply the pecuniary and other means, while the thoughtful, the resolute, the benevolent and philanthropic men of African descent, are to be the most efficient agents in the enterprise, as to them, their posterity and their race, will be secured its vast and most beneficent results. For these results, we doubt not, the discipline of Providence towards the African race for centuries has been directed and now more clearly tends. Even slavery itself, so evil in its origin, and now much alleviated, and evidently verging to decay under the genial influences of the age, is made to contribute to these results. How many have passed out of a barbarous condition, under the yoke of bondage, into the light of christianity—how many found their servitude but a passage, not only to earthly freedom, but to that liberty of heart derived alone from Heaven. All who have examined the subject must admit that few, if any, classes of our population have been more intent,



during the last few years, upon means and opportunities for intellectual and moral improvement, than that of our free people of color; nor have their thoughts and endeavors for the acquisition of knowledge and the cultivation of their morals and manners been without success. Let those who question their ability to act for themselves, and to build up civil institutions and the church in Africa, peruse attentively the appeal of the New York Society, which we publish this day. We do not entirely concur in all its sentiments, especially in what is insinuated as to the illusions by which many have been induced to emigrate to Liberia, and their disappointment at finding all advantages shut out from them by a system of monopoly. On the contrary, we know from personal observation the general equality of privileges and opportunities enjoyed by all classes in that truly free country. We trust this appeal will be kindly regarded by all the citizens of this Republic, especially that it will arouse our free people of color universally to a sense of the duties imposed upon them, and of the honor, the prosperity, the national distinction, to which they are invited.

Without entering into matters of controversy or speculation, and with an explicit avowal that we look with inexpressible delight to whatever, without detriment to others, may advance the true interests of the children of Africa, both in this country and elsewhere, we may be permitted to suggest, that a union of our free people of color in the policy of building up a free and Christian Commonwealth in Africa, in taking possession of that great and bright inheritance opening before them there, is the principal and chief of all measures submitted and

recommended by God's good Providence to their consideration and adoption. Other schemes may be good; to all that are humane and wise, we wish success; others may afford partial relief to distress, and impart valuable information to the ignorant, but this only in our view opens the prospect and the promise of national independence, of the highest permanent prosperity to the race. In the progress of communities, as of individuals, interest and benevolence are closely allied; and the policy we suggest should commend itself to the people of color, inasmuch as while securing the highest benefits to themselves, they will impart the same to others. While they build up their own reputation and their own fortunes, they will be the acknowledged deliverers and benefactors of a continent.

The Congress of the United States is about to enter upon its deliberations. We have not engaged in the discussion of questions which divide the great parties of the country. But, we believe that statesmen are God's ministers and called in his Providence to a high service, that they are invested with a fearful responsibility. We believe that the General Government of this Union should consider the interests of Liberia; afford the means of emigration to our free colored people, by establishing a line of steamers, to run regularly and frequently to the shores of that Republic; that they should give authority to explore Africa, and the necessary means; and that, finally, our public men can in no way more effectually secure the perpetuity of our Union and free institutions, than by conferring similar blessings and institutions of like beneficence upon the people of Africa.

## Africa and her Children.

*An Address, from the Members of the Liberia Agricultural and Emigrating Association, to the public.*

## CITIZENS AND COUNTRYMEN:

It is with feelings of confidence that we appeal to you for succor; your long-possessed interest in the welfare of our people induces the hope of aid in this our mission; you have often declared your readiness to assist us whenever we presented a speedy and practical remedy for the evils we complain of, and this has led to the project which we now present.

We need not enter into detailed arguments to convince you of the necessity of this association, or the feasibility of its object. We have well considered all the difficulties incidental to a successful prosecution of our plan; neither are we actuated by any new love for our people, or the country selected, for we have long pondered on the anomalous position that we are occupying in this country, and have long been convinced of the necessity of action on our part—of practical, energetic, and common-sense action, that would secure the approbation and co-operation of every friend of freedom.

The fact that our enterprise is but now put forth should not prejudice it in the eyes of the community, as the difficulties we labor under must be familiar to the most casual observer.

The parties composing this Association, although equally interested with others of our people, have taken but little part in proceedings that have had for their object the "bettering of our condition." We have in most cases been content to look on and acquiesce in the schemes that promised deliverance; we did hope, though faintly, that

something might grow out of their proceedings which would at least make our position tolerable; but, alas! this fond, faint hope has proved abortive, the mist has disappeared, and our dream is felt to have been a delusion.

We deem it proper, for the better information of those we address, to state a few facts which caused the formation of this Association. First: The limited means of some, and extreme poverty of others of us, who desire to emigrate to the coast of Africa. Secondly: The necessity of developing the agricultural resources of the country, as a means of attracting and giving security to the emigrants going out there. Thirdly: And knowing as we do, that agriculture forms but a small part of African industry, (for reasons which we shall presently show,) we feel the call imperatively made on us to remedy this glaring evil. We were in hopes that the American Colonization Society, which has charge of Liberia, would have accomplished the end desired, but unfortunately our people will not confide in those whose motives they mistrust, no matter what the inducement. And while we, as individuals and as an organized body, cheerfully give credit and feel thankful for all the assistance rendered that benighted country, whose very existence dates from the benevolence and disinterested exertions put forth by that Society, yet, as colored men, in justice to ourselves and the hundred millions inhabiting Africa, we cannot admit that organization to be sufficient to work out the final destiny of the African race. We have thought, and still think, that such a mission belongs to us, the colored inhabitants of America, acting spontaneously and together.

The slow process of emigration to Liberia hitherto must preclude the hope of a great and healthy colony from that source; and the deep-rooted prejudices in the bosoms of our people will ever make them tardy in embracing that Society as a benefactor, having their good and that of Africa at heart. Accordingly, the Society must depend, in most cases, on manumitted slaves for emigrants; and it must be obvious to all, that they are not qualified to successfully civilize Africa. It is notorious that the ignorance of slaves is pleaded as an excuse for slavery; is it, then, reasonable to suppose them better fitted to civilize the barbarian than to enjoy freedom among a civilized people? It takes a cultivated people to teach the uncultivated; and to this we think we hear the concurrent assent of every Colonizationist. Let Colonizationists then assist us. As we are the *people* especially interested in the prosperity of Liberia, we have no fear that emigrants will be wanting. We only fear that means may not be found to provide for them a suitable reception.

One of the great disadvantages attending the Colonization Society is, that the persons composing it are so constituted and situated in life, that it is impossible for them to affiliate in sentiment and sympathy with the emigrants going out to Liberia. A second disadvantage they labor under is the immense unpopularity of their doctrine with the intelligent portion of colored persons. The third is, their inability of approaching the colored people so as to lay their claims understandingly before them. The fourth is, that two-thirds of those who have gone were incited by glowing pictures of wealth and prosperity, and when they arrived in Liberia they found

many there who, from experience, were more capable of securing this promised wealth, power, and honor, than they, who had just landed. They found the entire trade in the hands of monopolies, and their only chance was to peddle for those who were already established. It is, among some good friends of Africa, a subject of wonder why the emigrants on their arrival do not betake themselves to farming, instead of peddling, as they do, for others. Parties have said to us, "Why don't they do as our Western farmers often have done, who have gone out into the woods with five dollars for a commencement, and in the course of a few years have accumulated handsome properties?"

Now, there is no analogy, in either country, people, or situation, in these two cases. A man can go into one of the Western States with five dollars in ready cash, or with only a respectable character as his capital, and can get board with some of his neighbors on credit, promising them a portion of his crops when harvested for the payment of his board: he can give days' labor for all the assistance he may require, and even that takes up less than half his time; he will still possess an amount of produce equal to half his labor, which would be sufficient to keep him, say nine of the twelve succeeding months. Then in the winter he can busy himself with the clearing of more land, the wood cut from which would be marketable either as firewood, timber, or ashes, and his time of recreation could be spent in shooting wild game, all of which finds a ready market. In a word, the farmer here is surrounded by wealth and conveniences, whereas the Liberian farmer is surrounded by ignorance, poverty, and disease. Now we ask, can any practical man

wonder at the non-cultivation of the African soil? It is very easy for gentlemen fault-finders to say that this or that one lacks energy, and hence their failure; but we beg to remind them that energy without means would be like an engine without steam; and this makes the fifth great disadvantage the Colonization Society labors under. For when an individual finds the means and necessity of returning to the United States, in consequence of not being able to stem the tide of monopoly in trade, or succeed in farming under so many disabilities, he commences the concoction of all manner of libels, as reasons for his returning; and the consequence is, that thousands who otherwise would have gone, are discouraged and frightened out of their senses, thanking God that they have escaped all the imaginable horrors that a distorted brain is capable of creating; and they then very naturally look upon the whole scheme as a vile deception, intended for their particular annihilation.

It is to overcome those disadvantages that we expect the Society will at least lend us its influence; for we cannot for a moment doubt that its object is our elevation and the civilization of Africa; and if that is its object, it will readily second any practical project that has that end in view. And as we have shown, from the mistaken views of that body, as to the ability of their emigrants, has resulted all the obloquy now attached to the Liberians for not cultivating the soil. And as the general cultivation of the soil is impossible under the present circumstances, we have organized for the purpose of cementing that broken link in the grand chain of success. We therefore insert the general promulgation of our views throughout

the length and breadth of this country, and the establishing of auxiliary associations for that purpose. We purpose making continual appeals to you, to sustain us in this our undertaking. We intend this as an appeal for help to commence with. We propose instantly sending to Liberia an agent for the transaction of our business, who shall be a practical farmer, and otherwise competent for the successful execution of the instructions he will receive from our Board of Directors, such as the negotiating for grants of land, the clearing and cultivating of the same, the building of houses for the reception of emigrants on their arrival in the country, &c. &c. The products of the cultivated land will be appropriated for emigrants to subsist on until their first harvest, so as to enable them to devote themselves to agriculture. We intend to use the surplus products of the farms for the maintenance of the widows and orphans of deceased emigrants, (when their situations may require it,) the education of the same, and for school purposes generally. We intend dispatching, as soon as we obtain sufficient funds, some fifty emigrants, who shall possess all the requisite stamina for the building up of our reputation as to agricultural ability. We intend, as far as practicable, exploring the country, and establishing a friendly intercourse with the natives of the interior, with a view to laying the information thus derived before the public; and we will remark, here, that we entertain no fears for a satisfactory result.

We have been organized since four weeks, and are now a numerous and increasing association. Among us are mechanics, practical representatives of the various mechanical branches necessary for the



successful development of the resources of a new country. And as we said in the commencement, we have not hastily made up our minds, or undertaken the prosecution of this enterprise without due reference to all the difficulties we will be called upon to surmount. We have conversed extensively with our people on the subject, and have had extensive correspondence with persons having the best means of ascertaining the opinions of parties in their neighborhood. Our correspondence has not been confined to the State of New York, but has embraced nearly all the States. We have held meetings in the city on the subject, and notwithstanding the efforts put forth to stave off the question, and misrepresent our motives and intentions, we have been eminently successful through our whole series of meetings. The people will think whenever we present the subject calmly before them, and the consequence is, that there has been a great revolution in the minds of our people. They say, if this thing is to be of our own consent and volition, without any real or apparent force, we can see no objection to it. Still it must be understood, the parties agreeing with us on this subject do not comprise one-third of the entire colored population. The majority are against us, and will only be convinced by example. Their minds have been prejudiced against Liberia by the unheard-of fabrications of persons who have returned to this country, in consequence of not being able to stem effectually the tide of monopoly held by the more advanced merchants and traders in the country; and the disappointed ambition of others, helped on in this vile career by interested persons here, who, for the purpose of keeping full churches and school-houses,

a plenty of patients, waiters, and other assistants, will use any means at their command to misrepresent the whole people, country, and its resources. We are happy to state that there are enlightened exceptions, but this is one of the difficulties we are called upon to overcome. The task indeed is Herculean, but we have the material for a successful battle.

We appeal to the Puritanical East, whose fathers were also emigrants; to the great North, seeing it is rich and able to help; to the mighty West, which knows the comforts of emigrating; to the chivalrous South, which is acquainted with our worth. Christians and philanthropists! have we your sympathy? Statesmen and philosophers! what is your duty? You understand the subject. Money-lenders and fabric-venders! this is an especial appeal to you. Open one more great market for your goods and merchandise; cause the mighty deep to be lighted with white sails of peace and plenty! Men of science! help us to open one more field for the propagation of that irradiating light, and let the public at large lend us the means of success. The work is eminently ours in the execution, but it is your duty to assist us.

We are organized for the despatch of business, help us to begin. In our President we have a man of extensive experience in Liberia, possessing the entire confidence of his associates and others privileged with his acquaintance. In our Treasurer we possess the honest patriot and wealthy citizen, whose whole soul is centred in the prosperity of his people. Our Home Agent is efficient, willing, and determined. Our whole Association has but one will, one mind, and one end to subserve. Our books are open for contribu-

tions. But, help or no help, the work begun shall be pursued. We have chosen, and to that end shall labor. Be the result as it may, we shall not be at fault. A few returns of goods and merchandise, wrought out by this Association, will greatly change the face of things. We must teach by example. We must prove Liberia a country of solid comforts, ere we expect to succeed. We have tried to be terse and comprehensive, honest and deferential, in this our humble appeal. Should it meet the views of those we address, our work will still be but half begun. We leave it to the public to decide as to the righteousness of this appeal. And may the God of Israel and Jacob direct you in your

charities, and health, happiness, and progress, be your lot. This is the fervent prayer of

ELIAS G. JONES,  
J. M. RICHARDSON,  
NATHANIEL GALEGER,  
*Committee on Address.*

BOARD OF DIRECTORS.

Lewis H. Putnam, J. M. Richardson,  
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T. J. Cunningham.  
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T. J. Cunningham, Vice President.  
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J. M. Richardson, Cor. Secretary.  
Paul Putnam, Treasurer.  
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**Donation from an unknown Friend.**

WE have the pleasure of acknowledging the receipt, through the post office, of a letter enclosing *fifty dollars*; and, as we have no way of finding out to whom we are indebted for this donation, we have concluded to publish the letter, hoping that this acknowledgment of the receipt of the money, and this expression of our thanks, may

meet the eye of the generous donor. The letter is as follows:

NEW YORK, 1st December, 1851.

Rev. WM. McLAIN,

Sec'y Am. Col. Society.

DEAR SIR: Enclosed please find fifty dollars, to be applied towards defraying the expenses of the expeditions to be sent this winter from the South to Liberia.

Respectfully.

**Bequests.**

THE BEQUESTS OF THE LATE ABRAHAM G. THOMPSON.—We understand from gentlemen well qualified to judge of the value of the estate left by Mr. Thompson, that it may be put down at \$380,000. This brings the donations to charitable and religious societies to a much higher figure than heretofore published. After making the bequests to relatives and friends, as given below, Mr. T. directed that the residue of his property should be divided into 32 equal parts, directing his Executors to give 6 parts to the American Bible Society; 5 to the American Tract Society; 5 to the Seamen's Friend Society; 4 to the American Colonization Society; 4 to the

American Home Missionary Society; 3 to the American Board of Commissioners for Foreign Missions; 3 to the Central Presbyterian Education Society; 1 to the Deaf and Dumb Institution; 1 to the Institution of the Blind. At the rate of \$380,000, the bequests will amount to the sums specified in the table below. The Executors named by Mr. T. are; David Thompson, George W. Thompson, Francis Griffin, William W. Campbell, Thomas Baylies, of New York, and Henry Sheldon and James Freeland, of Brooklyn. Having copied from one of our contemporaries a statement of the amount of bequests which is far too low, we have taken pains to examine the

Will, with a view to giving the following correct transcript and estimates. The Will was signed on the 20th ult.

TO SOCIETIES, ETC.

American Bible Society.....	\$65,064
American Tract Society.....	54,220
American Seamen's Friend Society.....	54,220
American Colonization Society.....	43,376
American Home Mission Society.....	43,376
Central Amer'n Education Society.....	32,532
Amer. Board Com. For. Missions.....	32,532
Institution for the Deaf and Dumb.....	10,844
Institution for the Blind.....	10,844

\$347,008

TO KINDRED AND FRIENDS.

For his own funeral expenses.....	\$1,000
Each child of his deceased brother Jonathan \$500 (about).....	2,000
To his half sister.....	500
To his grand niece.....	250
To his nephew.....	250
To Mrs. ———, a relative.....	1,500
To a daughter of said relative.....	500
To D. F. Cox, for claims.....	1,000
To two young friends, \$500 each..	1,000
To his nephew David.....	3,000
To the one having care of the funeral \$1,000, and for a monument \$2,000.....	3,000
To another nephew.....	2,000
To grand daughter and daughter-in-law, \$100 each.....	200
To executors, \$200 each.....	1,400
To grandson Edward, son of Edward G. Thompson, in trust, income of \$15,000 for life, the principal to his children.....	15,000
Pew (\$400) in Dr. Spring's church, to Dr. S. for the poor.....	4,000

\$ 33,000

As above.....347,008

Total estate.....\$380,008

[New York Tribune.

WE are inclined to think that the above estimates are rather large. We hope, however, that they may prove to be correct. We have understood that there is a probability of the will of Mr. Thompson being contested; in which event, our patience may be severely tried before the estate shall be finally settled. But as we are some-

what accustomed to this kind of trial of our patience, we have learned to bear such disappointments without discouragement. For more than a year, we have been trying to exercise patience with reference to the legacy bequeathed to this Society by the late Mr. McDonogh of Louisiana; and from recent developments, we think it is very doubtful whether our Society will ever realize one dollar of the large annuity bequeathed to it by that gentleman. We hope, however, that no difficulty may be thrown in the way of the just and speedy settlement of Mr. Thompson's estate.

In our present number will be found another notice of handsome legacies—those of the late Augustus Graham, Esq., of Brooklyn; one of which is to our Society, “to be invested in some safe and productive manner, the income and interest of which is to be annually applied towards the support and establishment of schools in Liberia.”

Our friends will, therefore, understand that our Treasury has not yet been filled to overflowing by the several legacies designed for our Society; and that we still have need of funds, as well as of patience, to enable us to carry on our operations.

LIBERAL BEQUESTS.—We are permitted to publish the bequests of the late A. Graham, Esq., to different charitable and public institutions, by will dated 29th May, 1850, a codicil of 9th April, 1851, and a further codicil of 19th October, 1851, as follows:

\$5,000 for the support of free lectures for the youth of Brooklyn, N. Y.

\$5,000 for a school of design, and forming a gallery of fine arts.

\$5,000 for the purchase of specimens of natural history, and procuring free lectures on the same in the lecture room of the Brooklyn Institute.

\$12,000 for the course of Sunday evening lectures on the power, wisdom, and goodness of God, as manifested in his works.

The above bequests amounting in the whole to \$27,000, are to the Brooklyn Institute.

\$10,000 to the American Colonization Society.

\$500 to the St. Andrew's Society, N. Y.

\$500 to the St. George's Society, N. Y.

\$500 to the Erin Fraternal Benevolent Society, Brooklyn, N. Y.

\$1,500 to the Home of Aged indigent respectable Females, Brooklyn, N. Y.

\$500 to the Brooklyn Association for the improvement of the condition of the Poor.

\$500 for the purchase of books and newspapers for the use of inmates of the Insane Asylum and Poor House of King's co.

\$500 to the workmen in the employ of the Brooklyn White Lead Co.

\$5,000 to the House of Industry and Home of the Friendless, N. Y.

\$1,000 to the Home of Discharged Female Convicts, N. Y.

\$5,000 for the purchase of surgical instruments, water, bed, &c., for Brooklyn City Hospital.

\$1,000 to the Brooklyn Orphan Asylum, incorporated April 17<sup>th</sup>, 1825.

\$2,500 to the Church of the Saviour, Brooklyn, N. Y.

\$2,500 to the Church of the Restoration, Brooklyn, N. Y.

\$1,000 to the Antioch College, in the town of Marion, N. Y.

\$5,000 to the Meadville Theological School, at Meadville, Pa.

\$10,000 to the American Unitarian Association, Boston, Mass.

\$1,000 for the promotion of Unitarian Christianity in a district of England.

\$500 to the Medbury Institute, England, founded by himself.

The residue of the estate is divided among the relatives of the deceased.

### President Roberts in Defence of Liberia.

[From the Christian Statesman.]

THROUGH the kind attentions of a friend new in England, we have received the *Wesleyan Watchman and Advertiser* of the 29<sup>th</sup> of last month, and find in it a letter from President Roberts, of very recent date, vindicating the Government and people of Liberia from the serious charge urged against them by Lieutenant Forbes. The *Watchman and Advertiser*, the great organ of the Wesleyan Methodists of England, has heretofore expressed very favorable opinions of Liberia, and we observe with pleasure that in a spirit of commendable justice and liberality, it is disposed to receive as entirely satisfactory the statements of President Roberts. We present to our readers both the editorial notice of this letter in the *Watchman*, and the letter itself. We may add, that among living men, a purer, more active, and more devoted philan-

thropist, is not to be found than Dr. Thomas Hodgkin, to whom this letter is addressed; nor is there any English gentleman to whose zeal and long and arduous labor Liberia is more largely indebted. We are with high gratification that Mr. Elliott Cresson, the intimate friend of Dr. Hodgkin, and who has made this country and Great Britain acquainted with his ardent and unceasing efforts in the cause of Africa, is still dedicating his energies to this vast object, and we fervently pray that they may result in enduring good to her widely-dispersed and unhappy children.

[From the Wesleyan Watchman and Advertiser.]

LIBERIA.—Former articles in this journal will have prepared our readers to expect some such document as that which we have now the satisfaction to publish from the President of the interesting African mission.



ature Republic of Liberia. While asking for authentic contradiction or explanation of the particular charges made by Comd'r Forbes against individuals belonging to the settlement, we did not withhold our own confidence in its general management, or permit ourselves to doubt the success of an experiment which, having been undertaken from the purest feelings of Christian equity and benevolence, and guaranteed by the fostering spirit of European and American emancipation, required the most delicate and punctilious observance of its original principles, in order to prevent the malice reports of critical, incredulous, and unfriendly observers. The letter of President Roberts is, as to the general fact of slavery existing under any phase in Liberia, to be accepted as an absolute official denial and contradiction; and as to two particular cases which have been singled out as if they could warrant a general stigma, the letter is as satisfactory a denial of one of these cases as universal ignorance can be; and as to the other case which is not admitted, both the place named, and the individual supposed to be referred to, are so described as to exonerate Liberia from connivance in the imputed guilt. The writer then asks, "Is it not ungenerous, unkind, unjust, in Commander Forbes—even if it were true that he saw the Liberian citizens engaged, as he states, in the slave trade at Cape Mount, at that place beyond the jurisdiction of Liberia—to denounce a whole community?" We have no need to suggest the brief answer to that appeal. We have pleasure in referring to the letter itself, which will derive an additional interest to the eyes of our own readers from the circumstance that President Rob-

erts, a man of African blood and color, belongs religiously to the great family "of the people called Methodists."

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THE PRESIDENT OF LIBERIA AND LIEUTENANT FORBES.—The following letter, addressed by President Roberts to a gentleman in London, has been handed to us for publication.

GOVERNMENT HOUSE, MONROVIA,  
July 24, 1851.

MY DEAR SIR: I received a few days ago, the May number of *The Anti-Slavery Reporter*, containing an extract from Commander Forbes' book, entitled "Dahomey and the Dahomans," in which the stranger Commander roundly accuses the Liberians of engaging in "the buying and selling of God's image," &c. These foul aspersions—as indeed they are—have been contradicted through the columns of the *Liberia Herald*. But I am particularly gratified to find that we were not without friends in England, who would not allow such statements, seriously derogatory to the very best interests of our little community, to be circulated without inquiry as to their correctness, and adding a word in defence of an injured people, so cruelly attacked.

I beg, sir, that you, and our good friend Mr. Cresson, who has never yet failed Liberia in her times of need, will accept my best thanks for the article you published, exposing the erroneousness of Commander Forbes' assertions in regard to the toleration of slavery by the Liberians.

Since reading Comd'r Forbes' letter to you, March 26, published in the *Anti-Slavery Reporter*, I have endeavored to ascertain what "two" citizens of Liberia he refers to, "sojourners at Cape Mount, who owned slaves." But no one can give

me the information; nor can I imagine who they can possibly be, unless one is a man by name Curtis, who, some seventeen years ago, for reasons unnecessary to name, left the colony and settled among the natives of Cape Mount, where he united himself to the daughter of a chief of the country, and has not since considered himself—residing as he was beyond the jurisdiction of the commonwealth—as identified with the Liberians; indeed, in his feelings he was wholly alienated from the people of Liberia. This, I am satisfied, was known to Commander Forbes, when he was penning his paragraph on Liberia, and to every British officer who has visited Cape Mount. Who is the other person alluded to (if Curtis be one) I cannot possibly divine. But I would ask, my dear sir, is it not ungenerous, unkind, and unjust, in Commander Forbes, even admitting it were true that he saw two Liberian citizens at Cape Mount, at that

time beyond the jurisdiction of Liberia, engaged as he states, in the slave trade, to denounce a whole community? No, sir; I thank God, the Liberians, as a people, certainly, abhor slavery in all its phases, and would no sooner engage in the nefarious traffic than Commander Forbes himself. And Liberia will outlive Commander Forbes, and stand a lasting monument of the erroneousness of his book, at least so far as the people of Liberia are concerned.

I have nothing new to communicate respecting the progress of affairs here. We have had a great deal of rain this season, which makes things at present look rather dull. Still the prospect of a fine harvest, and brisk trade, when the season shall open, is very encouraging.

With kind regards, I am, dear sir, yours, very truly,

J. J. ROBERTS.

TH'S HODGKIN, M. D., London.

### African Colonization.

[From the Baltimore American.]

FOR centuries—from the earliest period known to history, indeed—the great body of the African continent has been a *terra incognita*—an unknown region—shut out from the rest of the world, and secluded, as it were, within impassable barriers. Egypt and the Barbary States—the latter being known as the Numidia, the Lybia, and the Mauritania of the Romans, familiarized to history by the crimes and exploits of Jugurtha, and as being the theatre of the opening greatness of the two powerful rivals Marius and Sylla—those portions of Africa bordering on the Mediterranean, and those only, have been included in the annals of human knowledge and transactions. The bold enterprises

of modern commerce, which have dared so much and penetrated so far, have failed in their attempts upon Africa. The interior has never been reached in any manner calculated to open or to establish intercourse. It is for colonization to accomplish what commercial enterprise has not succeeded in achieving. A foothold is now secured upon that vast continent, and a gateway is opened through which the unknown recesses of the interior may be visited. Nor is the interesting nature of this contemplation lessened when we behold in these colonists on this African coast the descendants of the native Africans returned from a bondage which was to them a school of discipline, and which has qualified them to be

the ministers and heralds of civilization to their race, now and for centuries consigned to a most degrading servitude at home. No where has the negro improved so much as in the United States; under the relations of service which bound him to a master from whom he could learn. Every year of his residence here has been a year of progress. The whole race has thrived in the midst of a civilized community, in which they held an humble yet a harmonious position, making a profitable exchange of their labor for instruction and protection.

When, in the order of events, this relation is to be changed, how admirably is manifested the wise overruling of Providence in directing the footsteps of the emancipated negroes to the land of their forefathers, bearing with them the elements of culture and the rudiments of religion—the best of missionaries, the most efficient of teachers! The climate of Africa, fatal to the white man, is salubrious to the sons of the sable race; it is like a wall of

fire to keep the domineering Caucasian from intruding upon a land which Nature seems to hold reserved for one special portion of the human family.

The commerce of Africa, now in its infancy, is destined, we doubt not, to great extension; and with commerce and its extension the growth and progress of Colonization will go hand in hand. Each will aid the other. The project of a line of steamers to run between our southern ports and the western coast of Africa, as proposed by Mr. Stanton in the last Congress, will not be suffered to die away, we may be sure. The cause of Colonization requires the establishment of such a line, and the cause is important enough now, and strong enough, to make its requisitions heeded. It can speak for itself, and claim to be heard. It holds forth the problem of slavery in this country, and avows its ability to solve it—and its declarations on this point are words of truth and soberness, and as such they are believed.

[From the Christian Statesman.]

### **Native Africans in Liberia—their Customs and Superstitions.**

BY DR. J. W. LUGENBEEL.

LIKE the aborigines of our own country, those of Africa are divided into numerous tribes, each tribe having a dialect differing to a greater or less extent from those of the contiguous tribes, and each being characterized by some national peculiarities; the difference, however, in appearance, customs, and superstitions, not being very great among the different tribes within the territory of Liberia.

The principal tribes in Liberia and its immediate vicinity are the Dey,

Vey, Bassa, Queah, Golah, Pessah, Kroo, Fish, and Grebo; the last named being that tribe in the immediate vicinity of Cape Palmas.

The Deys occupy that part of Liberia in the vicinity of Monrovia. From them the first tract of territory was purchased. At that time, (thirty years ago,) they formed a large and powerful community of people; but, by successive wars with other tribes, they have been reduced to a comparatively small and defenceless tribe, dependent entirely on the

Liberian Government to protect them from the aggressions of other and more formidable tribes.

The Veys occupy that part of Liberia in the vicinity of Cape Mount, recently brought into the jurisdiction of the Republic by purchase from the native chiefs. This tribe is much more numerous and powerful than the Day tribe. They are apparently more intelligent than most of the other tribes of Western Africa, and their dialect is more euphonious than that of any of the other tribes in and about Liberia. Previous to the purchase of their country by the Liberian Government, and the consequent extension of the laws of the Republic over the territory, they had long been actively and extensively engaged in the slave trade, but since the abolishment of that nefarious traffic in that part of the country, the Veys have given more attention to agriculture, and to trading in lawful commodities. And as they appear to be comparatively docile, and seem to have considerable intellectual sprightliness, it is hoped that the time is not very distant when they will generally adopt habits of civilized life, and be brought under the influences of Christianity.

The Bassa is a large tribe, occupying that part of Liberia bordering on, and in the vicinity of, the St. John's river. The number of persons belonging to this tribe is supposed to exceed fifty thousand. Many of them have made considerable advancement in civilization, and a considerable number have been brought within the pale of the Christian Church, through the example and agency of the citizens of Liberia, and the instrumentality of missionaries laboring among them.

The Queah is a small tribe occupying a small tract of territory in the

vicinity of the settlements in Liberia on the southern side of the St. Paul's river.

The Golah and Pessah tribes occupy territory further inland, along the eastern boundary of the Republic. They are remarkable only for their indolent habits, their superstitious rites, and their warlike propensities.

The Kroos are perhaps the most remarkable people on the western coast of Africa—remarkable for their shrewdness, industry, and roving habits. Their country borders on the ocean, between the settlement of Greenville and Cape Palmas, extending about twenty miles along the coast. This is their headquarters; but the larger part of this tribe spend most of the time away from home, as wandering adventurers, in the capacity of day-laborers at ports of entry along the coast, or on board of merchant vessels and men-of-war. These wanderers generally leave their homes in early youth, and often do not return for several years; the intermediate time being spent in various kinds of menial employment, or in loitering away the weary hours in idleness or revelry in the vicinity of some port, waiting for another job of work in loading or unloading a vessel, or in rowing a boat; at which latter occupation most of them are very dexterous. They are generally well made, muscular, vigorous, and active, and are usually gay and cheerful in their temper and manners, and very noisy and talkative. Nearly all of them can speak broken English, and some of them can jabber a little in several other European languages. Their vernacular dialect is apparently composed of a heterogeneous commingling of portions of several other African dialects, with the addition of a few



manufactured words, and a variety of harsh, guttural sounds, which sometimes strike the ear of the listener with a melody similar to that produced by the grunting of a pig. They are very fond of singing, though they do not seem to pay much regard to the cultivation of their musical powers, or to the systematic arrangement of tunes, or the proper collocation of words; neither rhyme nor rhythm, being regarded by them as of much importance in the constitution of either poetry or music. When engaged in rowing a boat, their musical talents are generally most fully exhibited, their arms and tongues generally moving in a kind of sympathetic action, and their vigor or activity in rowing being proportionate to the strength of their voices and the animating strains of the music. One of the party usually leads in recitative, and the rest swell out the chorus with astounding volubility. Their songs generally consist of an impromptu stanza, sometimes in their own dialect, but generally in broken English, and not unfrequently founded on their notions of the character of their employer, or of one of the passengers in the boat.

In the expenditure of their hard earnings, they are rigidly economical—a little tobacco being the only luxury which they generally allow themselves; and yet their frugality seems to lack the important ingredient of prudential system; for in some way or other they seem always to be poor—the whole amount of their possessions seldom, in any case, amounting to the valuation of fifty dollars, even after several years' hard labor; for which they frequently receive ordinary sailors' wages, especially when employed on board of men-of-war. And this is the

more astonishing, when we consider that their object in leaving home, and entering into the service of navigators, is to accumulate money, or its value in trade-goods, in order that they may become "gentlemen" on their return, and may, for a short time at least, enjoy comforts and luxuries of which they voluntarily deprive themselves while engaged in the arduous toil for wealth. Custom requires that on their return home, they shall give a certain portion of their earnings to the head men of the town in which they reside; and in order that they may "get a good name" among their people, other persons are also permitted to partake of their bounty. The remaining portion of the earnings of the "boy" is delivered to his father, "to buy him a wife." And, after a few weeks or months of ease and indulgence, the restless wanderer is off again on another tour of industrious enterprise, expecting to return again after another protracted absence; bringing with him the proceeds of his hard labor, (unless he should be robbed on the way, which is not unfrequently the case,) a portion to be distributed as before among the head men and other home people, and the remainder to buy another wife, or perhaps more than one; the number of which appendages constitutes a man's importance; his first "better half," in the mean time, patiently awaiting his return, expecting to divide her domestic arrangements with another: not always so, however, for sometimes the returning exile finds himself wifeless on his arrival; the lonely partner of his joys having eloped with some more gallant competitor for her affections.

Thus it is, year in and year out, with most of these remarkable people—these wandering, adventurous

Kroomen—the greater part of their lives being spent in roving about from place to place, sometimes many hundred miles from their homes and families, voluntarily enduring many hardships and privations, apparently always living for the future in this life, and thus presenting a striking contrast with the indolent Deys and the improvident Bassas, and every other tribe on the western coast of Africa. They seem to be perfectly contented with their lot in life; consequently, they do not generally seem inclined to adopt habits of civilization, or to be brought under the salutary influences of Christianity. They seem to regard their condition as unalterably fixed by inevitable fate—seem to be perfectly satisfied to brave the dangers of the ocean on board of vessels, or to toil hard and long in the most menial capacity on shore, willing to be “hewers of wood and drawers of water.” to those among whom they may sojourn: beyond this they do not seem to aspire.

The Fishmen constitute another rather remarkable tribe of natives in Liberia. Their character as a distinct and separate tribe does not seem to be so clearly marked as that of the other tribes. Though they are most numerous a little north of Cape Palmas, yet they seem to have no particular locality as their country. They occupy towns on the sea shore at many points along the coast, between Cape Mount and Cape Palmas, their occupation consisting principally in catching fish; hence their name. Many of them, however, follow the example of the roving Kroomen, and engage as laborers on board of vessels, or at ports of entry, in consequence of which they are frequently associated with Kroomen. The Fishmen are most remarkable for their dexterity

in managing their light canoes, in contending with the ragings of the turbulent waves of the ocean. Much of their time is spent in their canoes, several miles from the shore, patiently engaged in the tedious occupation of catching fish, which they barter with the contiguous inland tribes for rice and other articles of food or trade. Nor are they intimidated by the roughness of the sea, at any time; for even if their tiny barks should be capsized, (which is frequently the case,) they can right them again, and bail out the water, with astonishing ease and rapidity; and as they are very expert in swimming, they are generally able to save themselves from drowning.

Of the various tribes contiguous to Liberia, the Mandingo is perhaps the most remarkable. This large and interesting tribe occupies a tract of country inland, at a distance of about two hundred miles from the coast. The Mandingoes are generally a fine-looking people, and are evidently superior in intellect to the natives in the immediate vicinity of the seashore. Most of them can read and write the Arabic language, which language is taught in schools in almost every town and hamlet in their country. Occasionally such schools have been established among other tribes by roving Mandingo teachers. They are Mohammedans, followers of “the prophet,” and some of them seem to be quite conversant with some of the principal events recorded in the Bible. They understand the process of tanning leather, weaving cotton cloth, and using the various vegetable dye-stuffs in which Africa abounds; and some of the products of their manufacture exhibit considerable skill and taste. They are evidently further advanced towards

civilization than most if not all the other tribes in that part of Africa.

None of the tribes of western Africa have ever established a written standard of communication in any of the African dialects, so far as I have been able to learn. The only attempt at this, to my knowledge, was made by a young man of the Vey tribe, some twenty years ago. He invented an alphabet of syllabic characters, which he taught to others of his tribe, by which means they could communicate with each other in writing. This extraordinary innovation aroused the jealousy and apprehensions of the chiefs and head men of the tribe, who had neither the patience nor the ambition to acquire a knowledge of these mysterious characters, and

who were fearful of the ultimate consequences of this great movement. Consequently, they at once determined to arrest its progress; and so effectually did they succeed, that no attempt has been made to introduce the alphabet into general use since that time. It is evident, however, from the researches of the Rev. Mr. Koelle, during the past year, that this alphabet has not been entirely lost; and it is hoped that now, as the attention of the Veyes is diverted in a great measure from the slave trade, they will more readily allow the general introduction of this syllabic language, which may tend greatly to the diffusion of useful knowledge among that large and important tribe of native Africans.

(To be continued.)

[From the Christian Statesman, Nov. 8.]

### Right Rev. Bishop Payne's Address on African Missions.

THIS excellent Address was delivered before the Alumni of the Episcopal Theological Seminary near Alexandria, Virginia, and is published entire in the *Southern Churchman*. No one has more clearly and beautifully illustrated the meek, benevolent, patient, and resolute spirit of primitive Christianity in the missionary work, than its reverend author. We have seen him and his amiable and devoted wife in his own attractive missionary home; we have stood by his side beneath the thatched roofs of the native-built chapels in the African villages; have heard the rude native drums calling, on the week day, the barbarous dwellers within those villages to attend on the prayers and hymns and exhortations of the missionary, often within the very house dedicated to the presence

and influence of the demons honored and worshipped by the Africans; and while we listened to the Divine Word read in the native language, and to the earnest warnings and exhortations addressed in the same to those who tremble before imaginary powers, but know not the true God, and live without hope, have seen a moral dignity and grandeur in the missionary work, far surpassing the loftiest efforts of art, of eloquence, or of poetry. Nor are those to be envied who occupy the highest positions in Church or State in civilized nations; not to them belong the most bright and unfading honors of history; but theirs will assuredly be an everlasting fame who turn many to righteousness—who gather savage and idolatrous tribes and nations into the kingdom and family of Jesus Christ. We

are gratified to give a few but most interesting extracts from this able Address:

"Between the people on the coast of Africa and those in the interior, there exists, and ever have existed, the most jealous feelings. Selfishness is the cause of this. The coast natives have ever been in the habit of demanding of those in the interior a great advance on all articles purchased of foreigners; and, to prevent the tribes of the interior from becoming acquainted with the extent of their gains, they have always opposed to the utmost the intercourse of foreigners with them. Hence the difficulty experienced uniformly by travellers attempting to penetrate the interior. Dr. Hall, first Governor of the Colony of Cape Palmas, had the greatest obstacles to encounter in ascending the Cavalla river. Rev. Dr. Savage and Rev. Mr. Minor, in an attempt to do the same, had all their baggage taken from them, and were compelled to return. Gov. Russwurm, of Cape Palmas, afterwards received similar treatment.

"Observation soon confirmed my early impressions that the difficulties thus encountered, so far as missionaries are concerned, had their origin in one cause, namely, *misapprehension of the missionary character*; and, this being the case, it could and would be removed. Accordingly it became a prominent object, from the very first, fully to *make known the Gospel at one point on the coast*, and then so far as possible to natives coming from the interior. Meantime, nothing was said about it, and no attempt was made to go into the country. The anticipations formed, as to the effects of this course, were soon realized. With correct views of the character and the objects of the missionaries, the

objections to their itinerating gradually disappeared, insomuch that at the present moment, *at Cavalla*, there is not the slightest obstacle to the Gospel being carried to twelve or more tribes situated on and near the Cavalla river. Musu, our native catechist, has made an extensive tour amongst these tribes. He was generally received with kindness, and found the people willing to listen to his message. Indeed, nothing but the want of laborers prevents the immediate proclamation of the Gospel in those benighted, populous regions. Thus completely has the *door of faith been opened* to people until recently scarcely less inaccessible than were formerly those of the Celestial Empire itself."

\* \* \* \* \*

"But above all, brethren, be enlarged in *your personal efforts* for the regeneration of Africa. To all human appearances, the Gospel has been *planted there*. In connection with our mission, Christianity seems to have found one *home*, shall I say another *Antioch*? I would leave to my associates in the mission the pleasing task of describing particularly their respective stations. But I shall be excused, I am sure, for making some reference to my own, endeared as it is by the hallowed associations of some ten years of missionary toil and enjoyment. And, brethren, of it I cannot say less than this: much as I loved *this our Antioch*, I have found more than another Antioch in my *African Cavalla home*. Nay, brethren, there is now in this wide world no place to me like that, *my home*. Thirty cocoanut trees spread forth their graceful branches to shelter it from the beams of a tropical sun; a garden with lovely flowers, such as God delights to scatter over His fair creation, and numerous fruit



trees, with beauteous birds, 'singing among the branches;' refreshing breezes coming almost the whole day over the deep broad sea, not three hundred yards distant; a climate as pleasant (the mere temperature considered) as any on earth, a Christian congregation formed out of heathenism, and a substantial church building commenced; schools, containing seventy pupils, in successful operation; and cheerful hearts and willing hands, to work in the Lord's harvest. These are some of the attractions of our African Antioch.

"But, brethren, these are not the chief attractions for me or for you. What makes Cavalla a most interesting missionary station is, that there the door of faith is most widely and effectually opened to numerous towns and tribes of African Gentiles. But I would fix your attention upon the fact that it is *only the door*, and this is *only opened*; opened, indeed, effectually, but still *only opened*. *The field*, and oh! *what a field*! how extensive, how dark, how ruined, *is yet to be opened*! and upon what principle do we linger *at the door*, and that an *open door*? How can we withhold from the hundreds of towns around, that bread of life which we are breaking to the few at Cavalla? Can we be satisfied to save one and leave thousands to perish in our very sight? Oh! here is the argument to enforce—"Be ye also enlarged." And I would call upon all, not providentially withheld, to consider the ques-

tion of *giving their personal services* to evangelize Africa.

\* \* \* \* \*

"It is a common and plausible idea that the highest qualifications should be monopolized by nominally Christian lands, and the more intelligent in these lands. But has this idea any foundation in Scripture? Did not Jesus, the fountain of all wisdom, become 'the companion of publicans and sinners,' instruct the obscure woman of Samaria, rejoice in spirit that the Gospel, while hid from the wise and prudent, *was revealed to babes*, and announced as the distinguishing feature of the Gospel, that *it was preached to the poor*? What was the course of the inspired, the most able of all ministers, the Apostle Paul? According to modern notions, he could never have left Palestine; or if he had, no less a place than Athens or Rome would be worthy of so distinguished a man. *But how different were the divinely inspired Apostle's views!* 'I am a debtor both to the Greeks and barbarians, both to the wise and unwise.' He expressed a willingness rather than desire to preach the Gospel at Rome. And we find he afterwards had an opportunity of doing so, but his converts were chiefly from Cæsar's household. Brethren, we have long heard our Church called *Apostolical*. May the Lord, in mercy, give us grace, in these last days, in this most important respect, to walk in the steps of the Apostles.

[From the New York Tribune.]

**The Late Archibald Alexander, D. D., LL. D.**

THE portion of the Protestant Church which in different periods or in different parts of the country has been known by the name of

Puritan, Congregationalists, or Presbyterian, has furnished not only a large number of individuals of great ability and learning, but several

families of remarkable eminence. We need but mention the Mathers, the Edwards, the Dwights, and the Beechers, to illustrate this fact. The Alexanders are not less distinguished. Archibald Alexander, who died full of years and honors, at Princeton, on Tuesday morning, was one of the giants of these days, and the father of a race of giants. The name has become venerable and sacred, and its distinction is likely not only to be continued, but to be increased by its having inheritors.

The late Professor of Theology in the Seminary of the Presbyterian Church at Princeton, in New Jersey, was born on the 15th of April, 1772, on the banks of a small tributary of the James River, called South River, and near the western foot of the Blue Ridge, in that part of Augusta County, Virginia, which has since, from the great natural curiosity it contains, been named Rockbridge. He was descended by both parents from Presbyterians of Scotland, who emigrated first to Ireland and thence to America. He was educated at Liberty Hall Academy, which has since become Washington College, under the instructions of the founder of that institution, Rev. William Graham, an able and eminent preacher and professor. Besides Mr. Graham, his classical teachers were James Priestly, afterward President of Cumberland College, Tennessee.

In the Autumn of 1806 he received a call from the Third Presbyterian Church, at the corner of Pine and Fourth-streets, in Philadelphia. Though he had declined an invitation to the same Church ten years before, he accepted this, and thus became a second time the successor of the Rev. John Blair Smith, D. D. He continued at this post until, in the Spring of 1812, he was summoned by the General Assembly of the

Presbyterian Church to be the first Professor in the Theological Seminary then just founded at Princeton. This chair we believe he occupied until his death—until within a few weeks at least, discharging all its honorable duties. It is a pleasing fact that the first two Professors in this Institution were associated in its service nearly forty years. During this period a large number of clergymen have proceeded from the Seminary, and it has now not far from one hundred and fifty students. It is important to observe that it has no connection with the College of New Jersey, at the same place.

The eminent usefulness of Dr. Alexander is not to be measured by the long and wise discharge of his duties as a Professor. He was a voluminous, very able and popular writer. In addition to occasional sermons and discourses, and numerous smaller treatises, he wrote constantly for *The Princeton Review*, a quarterly miscellany of literature, and theological and general learning, of the highest character, which is now in the twenty-seventh year of its publication. His work on *The Evidences of the Christian Religion* has passed through numerous editions in Great Britain as well as in America, and this as well his *Treatise on the Canon of Scripture*, which has also been republished abroad, we believe has appeared in two or three other languages. The substance of the latter has, however, been incorporated with more recent editions of the former, under the title of *Evidences of the Authenticity, Inspiration and Cononical Authority of the Holy Scriptures*, of which a fifth edition—the last we have seen—was published in Philadelphia in 1847. Among his other works are *Thoughts on Religion; a Compend of Bible Truth*; and a *History of*

*Colonization on the Western Coast of Africa*—the last an octavo volume of more than six hundred pages, published in Philadelphia in 1846. His principal writings, however, have been on practical religion and on the History and Biography of the Church, and these for the most part have been published anonymously.

Dr. Alexander was the father of six sons, of whom three are clergymen. The eldest James W. Alexander, D. D., for several years Professor in the College of New Jersey, and sometime Pastor of the Duane street Church in this City, is a fine scholar and an able preacher, and has enrolled himself among the benefactors of the people by many

writings of the highest practical value designed to elevate the condition of the laboring classes to the true dignity of citizenship and a Christian life. Another is Rev. Joseph Addison Alexander, D. D., Professor of Oriental Literature in the Theological Seminary at Princeton, and author of the well known works on the Earlier and the Later Prophecies of Isaiah. He is generally regarded as one of the most profound and sagacious scholars of the present age.

The late venerable Professor was undoubtedly one of those who, by the union of a most Christian spirit and a faultless life to great abilities, have been deserving of the praise of doing most for the advancement of True Religion.

[From the *Christian Statesman*, Nov. 13.]

### **The Dawn of Day.**

As a star in the East announced the coming Advent of our Saviour, so the rising and independent Republic of Liberia is the morning star of the redemption of Africa. How many eyes are turned towards its light twinkling amid thick darkness, and yet awakening in all thoughtful minds the hope and expectation that this darkness will soon vanish away! Lord Bacon compared the effects wrought by law, good government, and civilization, on barbarous men, to the fabled miracles of the harp of Orpheus, when not only wild and savage beasts, but even the stones and trees, were softened and moved by the magic tones and harmonies of the harp; and he surely, who has seen the native Africans in their own dwellings, who is acquainted with their manners and superstitions, who has observed the change produced by civilization and Christianity in their hearts and lives, will feel that language can but imperfectly

express the extent of the moral renovation or its beneficence. Absent from nearly the entire people of Africa are education, good government, and the true religion, while ignorance, despotism, and superstition, cast their dark shades upon millions of degraded minds. True, in more Northern Africa, in the vicinity of the Senegal and the Gambia, and wherever the Mohammedan faith has obtained an ascendancy, we discover some traces of civilization, some knowledge of letters, some attention to agriculture, some skill in arts and manufactures, better rules of justice, and a less oppressive and revolting slavery. Yet the population thus advanced is small, compared with the vast aggregate of the population of Africa. The numerous but weak tribes of Western Africa, and the far more populous and powerful kingdoms near or not very remote from the coast, and those visited by Denham and Clapperton,

cultivate, but rudely and under many disadvantages, the soil, show considerable ingenuity and skill in the manufacture of cotton cloth, leather, iron, and in some places of copper and gold ornaments, but are subjected to despotic authority, exposed to frequent cruel wars, degraded by inordinate and vindictive passions, fostered by polygamy and by a superstitious dread of evil spirits believed to be ever present to control human affairs, and especially to take possession of the souls of individuals, incline them to mischief, and enable them with infernal power to smite with death the objects of their enmity. This idea of witch-craft, as the cause of evil and death, has led to the ordeal of sassy wood, (a poisonous decoction administered to the accused,) and by which, though now restrained, and in some places suppressed, thousands of unfortunate Africans have, it is believed, perished every year.

The slave trade has rendered Africa for centuries one great prison house, and her chiefs and headmen have gloried in wars of rapine and plunder, in the conflagration of villages and the subjection of inoffending men, women, and children, to perpetual bondage. The weak have become the prey of the strong, so that under the most absolute and despotic kingdoms, where human sacrifices are made, often in great numbers, at the death of the chief, in order that the homage rendered to him on earth may not be wanting in the abode of spirits, is found the highest degree of improvement, and the most general security of property and life.

That this odious traffic has been greatly checked by the American and English squadrons in the African seas, is certain. That the Colony of Sierra Leone, the Republic of

Liberia, and other civilized settlements on the coast—the labors of many devoted missionaries—the rapid increase of legitimate commerce—and especially the instruction, in letters, the mechanic arts, and our holy religion, of many native Africans, are diffusing the elements of new intellectual and moral life widely abroad in that country, is clear.

But of all the signs of deliverance to Africa, and of her introduction to the communion and blessings of civilized and Christian nations, we regard as brightest the establishment of the independent Republic of Liberia, in connection with the progress of a conviction among the free people of color of the United States, that they are summoned by more than any human voice—by the awful mandate of Divine Providence—to repossess and renovate the land of their progenitors; to repair her broken and decayed fortune, and rekindle her extinguished lights; to develop the boundless resources of her soil, and enrich themselves by her commerce; to redeem their race from ages of bondage and reproach; to lay broad and firm the foundations of national prosperity and renown; to cast out the demons of Africa by His holy and divine name who came to the light of the world; to build up His churches amid the sands of the desert and the habitation of dragons; and to conduct the many millions of poor terror-smitten Africans, who reverence the changing moon, and look upon the wild leopard or venomous serpent as animated with the spirit of a deceased friend, to the knowledge of immortality, to the love and worship of Him of whose glory the light of the sun shining in his strength is but a shadow.

We hail with delight every indi-



cation of a spirit and purpose among our free people of color to take possession of their inheritance in Africa, because we believe they have the ability, as they should enjoy the privilege of accomplishing there, for themselves, their children, and their race, a good which can never be conferred on them by others. The white people of these United States may do much to encourage and aid them, but their elevation, wealth, and permanent prosperity, must be mainly, under Providence, the work of their own hands.

The recent departure of a large expedition from Baltimore, and the announcement in our paper to-day of two more expeditions soon to leave our shores with emigrants, are evidences of increasing favor towards Liberia among all classes of our population. Nor do we regard the time as far distant, when among our more intelligent and respectable free people of color, will prevail an ardent desire to escape from the shade and perplexities and discouragements of their present condition, that they may fulfil their high destiny to their own interests, and gain historic fame and undying honors as the deliverers and benefactors of Africa.

In a recent appeal to the public, from the Kentucky Colonization Society, in the *Frankfort Commonwealth*, we find the following sentence:

"There is an evidently growing interest in this subject among the free people of color in the State, and already the applicants for transportation are numerous, and likely to be many more than the Society can send off without a great increase of means."

The authors of this address, after alluding to the advantages secured to emigrants in Liberia, express the

opinion that it should be impressed "upon free colored persons, that it is their duty to pay their own passage and outfit. It cannot reasonably be expected that those in a condition to help themselves can desire aid from the Society, whilst it is unable to secure the means of emigration to all who are totally dependent upon it for assistance." They say, in conclusion: "Every consideration of public policy and interest goes to show that it is the duty both of the General and State Governments to aid in the cause of African Colonization. The people are therefore urged to memorialize Congress for the establishment of the line of African steamers commonly called the Ebony line, and for all constitutional aid; and to petition the State Legislature for an annual appropriation of money to aid in an object of so much general utility. Let the petitions be sent up early, and be repeated till the Representatives of the people shall give heed to the important matter."

Can even the heroic and illustrious Hungarian now approaching our shores, with his extraordinary eloquence, roused to sublimity by the recollections of the great actions and invincible fortitude of his martyred brethren, make an appeal to us more touching and subduing than that made to us by Africa in her silence, her chains, and her weeds! Let, then, this great, free, and happy nation feel the immense obligation imposed on her towards Africa by the Almighty, and do her duty. Let her great voice startle the ear of African despots, and speak hope to those who cross in fear her deserts, and hide their homes in gloomy forests near the waves of her mysterious streams.

[From the Boston Traveller.]

**A Transplanted Republic.**

To inoculate a nation like France with republicanism is a hazardous experiment. But to transplant an organized republic, in its germ, to expend itself on a foreign shore, is no impossibility. This thing was done substantially, when the Plymouth colony came to this country, with a written civil compact of their own. The thing is now in sure progress in Liberia. Though much is said of that successful experiment, its full importance has not begun to be realised.

The steady progress of that colony peacefully extending itself among the barbarous nations around it, not by conquests or violence, but by absorbing them and making them parts of itself; and these put at once into a process of civilization, contrasts favorably with the condition of the British colonies on the same continent. The policy of the British Government in colonizing Africa has been selfish, not designed to elevate the nations and teach them self-government, but to make them fit instruments and sources of British commerce. Hence, physical force and the terror of British arms have been the main instruments employed by them for civilization. And the result is seen in the terrible effusion of blood, now in progress in the Cape Colony. And the proper tendency of each policy is now seen in the present actual condition of each colony. Upon the prospects of the one rest only clouds and darkness, and upon the other is rising the sun of a glorious morning. Never did an infant nation appear more like a cradled giant. The promise of future greatness—of greatness in expanding civilization of a high order—was not so fair and

sure to our nation, even after our war of independence was finished, as is that of Liberia to-day. And sober reason clearly discovers, that that nation is to be to the African continent, what this nation is to the American. There are many arrangements of Providence all pointing to this result. Even the geographical position of the colony is favorable for a great and powerful nation. Africa embraces in its circumference about one-fourth of the land in the world. But much of this, covered with desert sands, is as uninhabitable as the sea. And the habitable parts appear on the surface of it, as the islands of a vast archipelago. And Liberia, taken in connection with that portion of territory, that will in its progress naturally come under its power, is virtually an island. In what may properly be called the Liberia region, we have a country bounded west by the Atlantic Ocean, south by the Gulf of Guinea, and north and east by the great interior deserts. Length from south to north eight hundred miles, width east and west 1,800 miles, area 1 280 000 square miles.

This for all purposes of population is an island, except that it can be approached only on two sides by navigation. Here is room for a nation to extend itself over a fertile soil, and with the best advantages for a free and unlimited commerce, to extend itself to any reasonable length and breadth, and yet all the while enjoy a natural protection against any formidable hostile invasion from the interior. For it is no easy thing, to carry a war over thousands of miles of sandy deserts.

Such is the place which God has reserved for the nation, to which he

seems to have committed the task of civilizing and regenerating Africa. The establishment of such a colony on that dark continent, bearing with them the transcript of our own constitution and institutions, together with ideas and habits of mind formed to the conduct of civil affairs under them—and what is more important, the Christianity that gives vitality and force to a free government—was the introduction of an order of events wholly new to Africa. What England has done was no approximation towards this. All honor to the Christian philanthropists of England, who gave the Gospel to so many of the natives under the British rule. But it was reserved to the American

Colonization Society, to give to Africa a model of a nation—a germ of a free and Christian empire, such as is destined to send forth armies of missionaries, and also civilize the heathen by absorption of them into itself. We have been wont to talk of the “manifest destiny” of the United States. But is such a destiny for Liberia any less manifest?

Like all great enterprises, for which God has in reserve large success, this encountered determined and persevering opposition. But it has outlived it. And opposition now only makes itself ridiculous. For it is seen to be the work of God, and not to be overthrown.

### **Liberia and its Prospects.**

A few days since we met an intelligent colored man who was about going to Liberia, with a view to make an examination of its condition and prospects. He remarked that an accurate report from a trustworthy person, whom they knew, would have great influence with many of the colored people in the free States, and, if favorable, many would emigrate. Till very recently the blacks have been strongly prejudiced against emigration to Africa; the greatest misrepresentations were made to them of the country and its resources: the climate was asserted to be fatal; the hardships far greater than they were, and finally many of them had been taught the delusion that they could, in some way, and by some means, rise to social equality in this country. This delusion is now nearly destroyed, and the public mind of the blacks is ready to receive correct impressions, both of the true condition of Africa and their own prospects. The reaction has commenced, and with it will commence the rapid removal of the free blacks, and

then emancipated slaves, to the shores of Liberia. The same difficulties, the same prejudices, and the same slow progress have attended the foundation and growth of every new colony which now attends that of Liberia. Indeed, we scarcely know where a new colony in a wilderness and foreign land has been founded under better auspices than this. In 1660, more than half a century from its first settlement, the colony of Virginia contained but thirty thousand inhabitants, notwithstanding wealth, power, and influence had been largely exerted in its favor. In half that time, and with less than half that influence, and with only colored emigrants, burdened by the degradation of an inferior caste, Liberia has six thousand, with a flourishing commerce, a republican constitution, and civilized manners. It requires no sagacity to foresee that, at the end of half a century from its foundation, Liberia will present a far greater array of population and wealth than did Virginia in the same period.

Nor need we fear a deficiency of

emigrants; for there is not only the free colored population to recruit from, (who will henceforward go freely at their own expense,) but there are great numbers of the slave people who will be emancipated by their masters and sent to Liberia.

We have, then, really more than a million of the colored population of this country from which to recruit the rising State of Liberia. In this million, every possible motive which can excite the energy of emigration, whether in freeman, slave, or master,

exists in full force. A rising empire of black men offering the anticipated glories of freedom and civilization, the riddance of a tax and a burden on the master, and liberty to the captive: all now combine to increase emigration to Liberia, and increase the prospects of its ultimate and complete success. We rejoice in the hope of a continent redeemed from barbarism, a degraded race restored and Christianity illuminating the land of shadows and of darkness.—*Cincinnati Gazette*.

[From the Christian Statesman.]

### Ocean Steamers for Africa.

WE doubt whether any great measure of public policy ever submitted to the country, was received with more general and decided favor than that of establishing a line of large steamers to Liberia, submitted by the Hon. Frederick P. Stanton, of Tennessee, Chairman of the Naval Committee, to the last Congress. George N. Sanders, Esq., a generous and high-minded citizen of Kentucky, has done more we believe than any other man to invite public attention to the vast commercial as well as philanthropic interests of this scheme, and we are gratified to know that from a recent visit to his native State, he has everywhere been animated by expressions of warm sympathy in his endeavors to secure the adoption by Congress of this measure, so essential to our national welfare and to the civilization of Africa.

In former numbers of our paper, we expressed some doubts whether steamers of the vast size proposed in the bill submitted by the Naval Committee, would be best suited to the objects proposed to be accomplished, but the more we reflect on the subject, the more feeble appear the objections urged against the provisions of Mr. Stanton's bill, and rea-

sons and arguments in its favor more numerous and strong if not invincible. It may and perhaps must be admitted that no line of steamers worthy of attention from Government, would be adequately sustained by the present emigration to Liberia or the present commerce of that region of Africa, and therefore, that to secure to that young African Republic the advantages of such a line, it should be established in connection with other interests, which are fully regarded and comprehended in Mr. Stanton's bill. It is not easy to decide what may be altogether the most efficient and beneficent mode of expenditure for Liberia. We believe that Republic has the strongest claims upon the consideration and aid of our Government, and without speaking unhesitatingly of every feature of Mr. Stanton's bill, we sincerely and fervently hope the present Congress will establish a good regular, substantial line of steamships to the African coast. Doubtless, when the subject comes before Congress for consideration, the friends of the bill and of Africa will desire to see it brought as near to perfection as possible, and will be disposed to amend it if good reasons should be assigned for its amendment.



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 William Bostwick, New Haven.  
 James Brewster, do.  
 Rev. T. G. Colton, North Haven.  
 Henry Burr, Colchester.  
 Rev. J. C. Nichols, Lebanon.  
 Rev. Thomas C. Pitkin, New Haven.  
 Rev. Harry Crosswell, D.D., do.

Rev. E. L. Cleveland, D.D., N. Haven.  
 Rev. S. W. S. Dutton, do.  
 Rev. Edward Strong, do.  
 Rev. William T. Eustis, do.  
 Henry White, do.  
 Rev. Joel Hawes, Hartford.  
 Rev. Walter Clarke, do.  
 Rev. Wm. W. Turner, do.  
 James B. Hosmer, do.  
 Mrs. L. H. Sigourney, do.  
 P. T. Barnum, Bridgeport.  
 Amos H. Hubbard, Norwich.  
 William P. Greene, do.  
 Russell Hubbard, do.  
 Rev. Alvan Bond, D.D., do.  
 Rev. Wm. F. Morgan, do.  
 Rev. Hiram P. Arms, Norwichtown.  
 Charles Parker, Meriden.  
 Rev. S. D. Phelps, New Haven.  
 Rev. James Ely, Thompsonville.  
 Alonzo Bailey, Rockville.  
 Chauncey Winchell, do.  
 Green Kendrick, Waterbury.  
 James M. L. Scovill, do.  
 William H. Scovill, do.  
 Aaron Benedict, do.  
 Rev. Jacob L. Clark, do.  
 Rev. A. A. Stevens, Meriden.  
 Rev. Elisha C. Jones, Southington.  
 Dr. E. F. Cooke, Wethersfield.  
 Rev. Ambrose S. Todd, D.D., Stamford.  
 Theodore Davenport, do.

Roderick Curtis, Wallingford.  
 Rev. Joseph Brewster, do.  
 Miss Sarah Lewis, Greenwich.  
 J. W. Parrott, do.  
 Rev. J. Howard Smith, Bridgeport.  
 Frederick Marquand, Southport.  
 Rev. Ethan B. Crane, Saybrook.  
 Henry L. Champlin, Centre Brook.  
 Rev. John H. Pettingell, do.  
 Rev. Thomas O. Rice, West Killingly.  
 Stephen Gilbert, New Haven.  
 L. B. Judson, do.  
 Elias Gilbert, do.  
 Rev. Zechariah Davenport, Westport.  
 Rev. William H. Frisbie, do.  
 Rev. Henry Benedict, do.  
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 Rev. Samuel N. Shepard, Madison.  
 Ebenezer Jackson, Middletown.  
 Rev. Edwin Hall, D.D., Norwalk.  
 Rev. James D. Moore, Clinton.  
 George R. Lewis, New London.  
 Miss Ellen B. Huntington, Lebanon.  
 Rev. William Clift, Stonington.

## NEW YORK.

Henry E. Pierpont, New York City.  
 Miss Mary M. Peabody, Buffalo.  
 Rev. H. L. Starks, Albany.  
 David Smith, do.

Hickson W. Field, New York City.  
S. R. Woodruff, Malone.  
Rufus Wattles, New York City.

## NEW JERSEY.

E. B. Cleghorn, Princeton.

## PENNSYLVANIA.

Mrs. Frances P. Erringer, Philad'a.

## VIRGINIA.

Robert B. Bolling, Petersburg.

John W. Wells, Fairfax County.

## NORTH CAROLINA.

Jesse H. Lindsay, Greensborough.

Rev. Neil McKay, Summerville.

## GEORGIA.

Joseph Bryan, Mount Zion.

Rev. C. B. King, Columbus.

John Stoddard, Savannah.

J. W. Anderson, do.

Geo. B. Cummings, do.

Rev. Dr. Preston, do.

Rev. J. B. Ross, do.

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Newton St. John, Mobilé.

Henry Holcombe, do.

Abner McGehee, Montgomery.

Elbert A. Holt, do.

Mrs. Rebecca Holt, do.

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Mrs. Margaret Campbell, do.

Mrs. H. B. Theobald, do.

O. M. Blanton, M. D., do.

W. C. Blanton, do.

A. B. Montgomery, do.

W. C. Montgomery, do.

Mrs. Eveline Montgomery, do.

A. K. Farrar, Natchez.

E. K. Bennett, do.

W. M. W. Cochran, do.

Rev. J. L. Forsyth, Vicksburg.

Mrs. M. B. McGehee, Woodville.

Mrs. L. H. Newell, do.

John W. Burrus, do.

R. S. Williams, Natchez.

J. H. Darden, Fayette.

Francis Griffin, Greenville.

William Hunt, do.

Thomas Henderson, Natchez.

E. B. Fuller, do.

Dr. F. A. W. Davis, do.

James Reynolds, do.

Mrs. A. H. Baker, do.

L. R. Marshall, do.

Wm. St. John Elliot, do.

John Westley Vick, Vicksburg.

Edward McGehee, Woodville.

John Murdock, Oakland College.

William Young, Rodney.

S. E. Daniels, do.

## LOUISIANA.

Stephen Windham, St. Francisville.

## KENTUCKY.

F. M. Bristow, Elkton.

Rev. James Young, Louisville.

Ephraim A. Smith, Stanford.

## OHIO.

Mrs. Anna M. Stillwell, Adams' Mills.

Joseph Clegg, Dayton.

Robert W. Steele, do.

Mrs. Isabella Lyle, Uniontown.

W. W. Scarborough, Cincinnati.

Timothy Baker, Norwalk.

### Receipts of the American Colonization Society ;

From the 20th November to the 31st December, 1851.

## MAINE.

By Captain George Barker :  
*Bangor*—John Ham..... 5 00  
*Limerick*—Rev Chas Freeman..... 2 00  
*Camden*—S. C. Adams..... 1 00  
*Thomaston*—Capt Singer, \$2,  
Hon. Edward Robinson \$5,... 7 00  
*Augusta*—Edward Fenno, \$5, Ed-  
itor "Age" \$1..... 6 00  
*Hallowell*—A lady..... 3 00  
*Brunswick*—Prof. Thos. Upham 5 00  
*Freeport*—Nathan Nye, Esq,  
Mrs. E Farrington, each \$5., 10 00  
*North Yarmouth*—Rev. Caleb Hob-  
art, first payment, L. M. of  
Mrs. Mary A. H. Hobart.... 5 00  
*Gorham*—Miss Storer, 50 cents,  
cash, 13 cents, Dr. Waterman,  
Mrs Hinkley, each 50 cents,  
Rev. John Adams, \$1..... 2 63

46 63

## NEW HAMPSHIRE.

*New Alstead*—Contribution from  
Rev. Mr. Perkin's congrega-  
tion, \$1 75, cash, 25 cents 2 00  
By Captain George Barker :  
*Portsmouth*—Ladies of North  
Church, Miss M. C. Rogers : 27 00  
*Francesstown*—Wm. Bixby, Esq,  
\$10. Miss Sarah Cummings,  
4th payment, L. M., \$5, Col.  
Daniel Fuller, \$5, Mrs. Peg-  
gy Fuller, \$3, Dr. Thomas Eat-  
on, \$2, Moses W. Eaton, \$2,  
Mark Morse, \$3,..... 30 00  
*Amherst*—Hon. Chas. H. Ather-  
son, \$10, John Follansbee, \$3. 13 00  
*Hollis*—Benjamin Whiting, \$4., 4 00  
*Nashua*—Thomas W. Gillis, T.  
W. Noyes, each \$5, James  
Hartshorn, \$2,..... 12 00  
*Neworth*—Miss Hannah Ware,  
\$4 50, Rev. S. S. Arnold, 50  
cts. towards constituting Rev. E.

S. Wright a Life Member of  
the Am. Colo. Society..... 5 00

VERMONT. 93 00

Bradford—George W. Prichard. 2 00  
MASSACHUSETTS.

By Rev. J. Morris Pease :

Boston—Broomfield street M.  
Episcopal Church through  
Rev. Mr. Savage, \$28 18; Mass.  
Colonization Society, \$500.... 528 18

Lowell—William A. Burke, Esq.,  
by Captain G. Barker,..... 10 00

Worcester—Dea. Benjamin But-  
man, E. L. Mowen, each \$30,  
to constitute themselves Life  
Members of the American Col-  
onization Society, by Rev. Jo-  
seph Tracy: Legacy of the  
late Miss Elizabeth Waldo of  
Worcester, \$7,012 88. Legacy of  
the late Miss Sarah Waldo, of  
Worcester \$6,000..... 13,072 88

Lee—Col. in the Con. Church,  
by Rev. J. N. Danforth,... 25 15

13,636 21

### CONNECTICUT.

By John Orcutt :

Litchfield—Miss Pierce, A Friend,  
each \$10, Miss Ogden, \$5; O.  
Goodwin, \$1, Cash, 50 cents, 26 50

Norwalk—William S. Lockwood,  
\$5, Judge Bissell, \$3, Mrs. S.  
Stuart, Mrs. Thomas B. But-  
ler, F. Belden, A. E. Beard,  
J. N. Carter, Esq., E. C. Bis-  
sell, G. A. Bissell, each \$2;  
Dr. J. Gregory, A. Mallory,  
J. Mallory, Charles Mallory,  
H. Selleck, M. Hubbell, M.  
Durand, C. E. Disbrow, each  
\$1—\$30 to constitute Rev. Ed-  
win Hall, D. D., a Life Mem-  
ber of the American Coloniza-  
tion Society; Misses Belden, \$3,  
W. C. Street, Rev. J. J.  
Woolsey, H. M. Prowitt,  
Dea. Whitney, each \$1; G. R.  
Meeker, 50 cents, E. Curtis, J.  
Seymour, each 25 cents..... 38 00

Stratford—George Pratt, W. A.  
Booth, L. H. Russell, each  
\$5; S. L. Booth, \$3, E. Well,  
J. W. Sterling, each \$2; E.  
Todd, Mrs. Tomlinson, T.  
Sedgwick, Mrs. Benjamin,  
Captain Benjamin, Cash, A  
Friend, each \$1; C. H. Peck,  
A Friend, each 50 cents, G. B.  
Beardsley, 25 cents,..... 30 25

Bridgeport—Eben Fairchild, Esq. 50 00

New London—Hon. Thomas W.  
Williams, \$30, George R.  
Lewis, Esq., \$30, to consti-  
tute himself a Life Member of  
the American Colonization So-  
ciety; Jonathan Coit, H. P.  
Haven, each \$20; E. and N. S.  
Perkins, B. Brownson, each  
\$10; C. Chappell, Rev. R. A.  
Hallam, Captain Allyn, Jon-  
athan Starr, W. C. Crump,  
Esq., Cash, each \$5; A. M.  
Frink, Dea. Charles Butler,  
Mrs. S. Cleveland, each \$3;  
H. T. Dering, Dr. J. Thomp-  
son, A. Barnes, T. P. Badet,  
each \$2; A Friend, \$1 64; Lou-  
is Bristol, Esq., J. C. Doug-  
lass, Cash, W. Bacon, Mrs. C.  
Chew, J. W. Tibbets, R. Stod-  
dard, J. B. Gurley, Mrs. Ann  
Mumford, Miss C. E. Rainey,  
Dr. J. G. Porter, Dr. R. A.  
Manwaring, Chas. Strickland,  
Captain Rice, Dr. B. C. Bax-  
ter, G. Kimball, Charles Min-  
ner, Captain F. Smith, J. H.  
Frink, William Tate, H. C.  
Smith, each \$1; J. P. Bradley,  
50 cents,..... 190 14

Clinton—"Benevolent Associa-  
tion," \$10, in addition to \$5 re-  
ported from Dr. Hubbard, to-  
wards constituting Rev. James  
D. Moore a Life Member of  
the American Colonization So-  
ciety..... 10 00

344 89

### NEW YORK.

New York City.—From an un-  
known Friend,..... 50 00  
Green street M. E. Church,  
by a lady, through Rev. J.  
Morris Pease,..... 1 00

51 00

### PENNSYLVANIA.

By Rev. R. W. Bailey :  
Centre County—Miss Jane Meek,  
through F. H. Richey,..... 10 00

### MARYLAND.

By Rev. J. N. Danforth :  
Baltimore—Cash, W. R. Car-  
roll, C. T. Maddox, each \$5,  
towards constituting Millard  
Fillmore, President of the  
United States, a Life Direc-  
tor of the American Coloniza-  
tion Society,..... 20 00

## DISTRICT OF COLUMBIA.

By Rev. J. N. Danforth :

<i>Washington City</i> —T. Corwin, A. H. H. Stuart, C. M. Conrad, W. A. Graham, N. K. Hall, each \$10 ; J. J. Crittenden, General Winfield Scott, each \$5, S. D. Jacobs, F. H. Warren, each \$10 ; John Marron, \$5, E. Whittlesey, C. W. Rockwell, A. O. Dayton, H. Hall, each \$10 ; E. J. Phelps, T. Ewbank, Comr. C. W. Skinner, Comr. Joseph Smith, Lieut. Maury, H. W. Harris, each \$5 ; B. F. Larned, \$10, T. Lawson, W. L. Hodge, each \$5 ; J. C. Clark, \$10 ; J. S. Gallaher, \$5 ; S. W. Farrelly, J. H. C. Coffin, R. M. Young, each \$10 ; J. S. Mehan, \$5 ; P. Force, \$10, R. L. Mackall, T. Fillebrown, M. H. Miller, B. F. Pleasants, E. Riggs, jr., R. W. Latham, T. Pursell, Cash, each \$5 ; T. Young, Cash, J. Adams, Cash, B. Duvall, D. W. Middleton, W. T. Steiger, M. Kelly, E. Gilman, G. J. Abbot, M. Nourse, C. Dummer, S. H. Hill, Cash, L. Thomas, Joseph Ingle, W. B. Todd, Z. D. Gilman, F. Coyle, J. Gideon, C. Woodward, J. M. Donne & Bro., J. C. McGuire, J. B. Blake, W. G. Ridgely, J. Potts, each \$5 ; W. Easby, \$10, C. H. Musten, T. P., each, \$1, Cash, \$1, Cash, \$2, S. P. Franklin, \$2, C. Wood, \$5, towards constituting Millard Fillmore, President of the United States, a Life Director of the American Colonization Society, . . . .	432 00
<i>Georgetown</i> —Mrs. Charlotte P. Eckel, by M. Adler, . . . . .	20 00
	<hr/> 452 00

## VIRGINIA.

By Rev. R. W. Bailey :

<i>Rockbridge County</i> —Sam'l. McD. Reid, Robert White, each \$25 ; Francis H. Smith, Schuyler Bradley, Matthew Bryan, each \$10 ; Robert Wilson, Henry B. Jones, each \$5 ; <i>Bethesda Church</i> , \$10 75, <i>New Providence</i> \$44, <i>Old Oxford</i> , \$2, <i>High Bridge</i> , \$7 . . . . .	153 75
<i>Amherst county</i> —Mrs. M. Lewis, \$1, Chas. J. Meriwether,	

\$10, A. L. Holliday, \$2, Benjamin Ficklin, \$2 50, T. J. Valentine, \$2, . . . . .	17 50
<i>Nelson county</i> —George Williams, . . . . .	15 00
<i>Rockingham county</i> —German Reformed Church, <i>Mount Crawford</i> , \$2, <i>Harrisonburgh</i> , \$1, J. H. Wartman, H. T. Wartman, R. Gray, each 50 cents . . . . .	4 50
<i>Winchester</i> —Jonas Chamberlain, by Rev. Mr. Boyd, . . . . .	6 50
<i>Richmond</i> —Mrs. Elvira Grattan, . . . . .	5 00
<i>Augusta county</i> —Stone Church, \$36, <i>Hebron Church</i> , \$30, . . . .	66 00
By Rev. J. N. Danforth :	
<i>Alexandria</i> —H. C. Smith, A. J. & Co., J. B. Dangerfield, Hugh Smith, each \$10 ; W. Bayne, F. Marbury, W. Leadbeater, Fleming & Douglass, J. B. McNair, W. Irwin, J. Jewett, B. S. Lambert, T. M. McCormick, J. Smith, D. & S. Blacklock, E. B. Powell, W. Gregory, E. English & Co., H. Coole, each \$5 ; Cash, Cash, each \$2 50 ; J. Summers, R. G. Violett, R. C. Smith, R. Johnston, Cash, (J. W. F.) G. H. Bayne, each \$5 ; J. D. Corse, \$2 50, W. N. Brown, \$1 50, W. C. P., J. McC., each \$1 ; J. W. Lathrop, \$10, towards constituting Millard Fillmore, President of the United States, a Life Director of the American Colonization Society, . . . .	166 00
	<hr/> 435 25

## KENTUCKY.

*Frankfort*—Kentucky Col. Soc. 1, 375 00

## TENNESSEE.

<i>Marysville</i> —Prof. John S. Craig, by J. J. Roberson, Esq., . . . . .	1 00
<i>Knoxville</i> —Knoxville Col. Soc. . . . .	200 00
	<hr/> 201 00

## GEORGIA.

By the Rev. John Morris Pease :

<i>Augusta</i> —Mrs. Mary McKinne, James W. Davis, R. A. Rice, R. H. Cardner, jr., each \$10 ; Col. H. H. Cummings, H. W. Risley, each \$5 ; Dr. Barry, \$1. From colored Friends—Reny Saxton, Grawford Cole, Geo. Walker, Stephen Washington, Hardy Mobley, James Harris, each \$1 ; Benjamin Lampkin, Jeremiah Williams, Susan Mobley, each 50 cents ; Lewis Turpin, James Murry, Isaac	
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Brown, Christopher Adams, Edward Perdy, each 25 cents.	59 75
<i>La Grange</i> .—Rev. C. D. Mallary, Rev. Otis Smith, Rev. J. O. Screvin, Peter Heard, Sampson Dugger, Robert J. Morgan, Mrs. C. M. Battle, Rusel K. Poythrep, each \$5.....	40 00
	99 75

## OHIO.

By David Christy, Esq.:

<i>Pulnam</i> .—Rev. A. M. Lorain....	3 00
<i>Lockland</i> .—Rev. James Peregrine.	3 00
<i>Eckmansville</i> .—Rev. M. Morrison	4 00
<i>Gombier</i> .—Dr. Patterson.....	5 00
<i>Mansfield</i> .—Rev. Mr. Gager.....	3 75
<i>Chillicothe</i> .—Collection in Presb. Church, by Rev. J. Carson...	18 00
<i>East Greenville</i> .—Collection in Presb. Church by Rev. A. Hanna.....	15 00
<i>Bellefontaine</i> .—Collection in As. Ref. Church, by Rev. Saml. Wallace.....	7 00
<i>Montgomery</i> .—Collection in Col. Pres. Church, by Rev. B. H. Hair.....	11 62
<i>Walnut Hills</i> .—Miss Margaret and Maria Overaker.....	30 00
<i>West Rushville</i> .—Collection in Pb. Church, by Mr. Thorpe.....	7 00
<i>Cincinnati</i> .—W. W. Scarborough, \$50; G. Taylor, Dr. M. Allen, each \$20; Jacob Strader, Esq., \$25; George Carlisle, George Crawford, P. H. Kemper, But- ler and Brother, Rufus King, each \$10; H. Probascoe, Jose- ph Clarke, Dr. Judkins, Paul Rust, Dr. Taliaferro, W. E. White, J. Alevin, R. Bu- channan, George Graham, John Burgone, R. Clayton, G. Tich- enor, Dr. Muzzy, Dr. Richards, N. Wright, each \$5; Wm. Cal- dow, Edgar Conkling, J. Cil- ley, W. Phillips & Co., each \$3.....	252 00
<i>Norwalk</i> .—Timothy Baker, Esq., to constitute himself a life member of the Am. Col. Soc., \$30; C. L. Boalt, \$10; Platt Benedict, John Gardiner, each \$5; G. T. Stewart, D. Johnson, Jairus Kinnon, D. A. Parker, each \$2; John R. Osborne, H. Brown, T. Baker, each \$3; J. Wickham, C. B. Stickney, D. M. Barnum, S. Patrick, Mr. Sawyer, Dr. Read, Rev. S. B.	

Page, Rev. Alfred Newton, each \$1.....	75 00
<i>Milan</i> .—R. S. Chase, J. S. Mc- Clure, S. S. McClure, John Stephens, each \$1; R. M. Gor- don, \$5; John Smith, \$3; Thos. Hamilton, A. P. Moury, D. Hamilton, each \$2.....	18 00
<i>Mansfield</i> .—J. Tracy, \$3; Gen. Bentley, J. H. Cook, Gov. Bartley, James Patterson, each \$1.....	7 00
<i>Steubenville</i> .—Hans Wilson; \$20; Rev. C. C. Beatty, \$10; James Means, \$5; W. Kilgore, \$4; Judge Leavitt, \$3; Judge Dykes, \$2.....	44 00
<i>Lancaster</i> .—Legacy left the Am. Col. Soc. by the late Robert W. Smith, of Rush Creek, Ohio, by Alexander Sterrat, Esq, Adm. thro' C. F. Shaffer, Esq.....	200 00
	703 37

## LOUISIANA.

<i>New Orleans</i> .—Louisiana State Col. Society.....	2,395 20
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## MISSOURI.

<i>Saint Louis</i> .—Missouri Col. Soci- ety.....	100 00
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Total Contributions....\$19,965 30

## FOR REPOSITORY.

MAINE.—By Capt. George Barker :—*Brewer*.—Thomas Gragg, to Sept. '54, \$3; R. Holyoke, S. Gilpatrick, Edw. Holyoke, J. Skinner, each \$1, to Sept. '52. *Bangor*.—Mrs. W. Den-  
nett, to Nov. '53, \$2. *Camden*.—Ephraim Wood, for '51 and '52, \$2. *Rockland*.—Mrs. Joshua Abbe, for '51 and '52, \$2. *Warren*.—Edwin Smith, Esq., \$2, to Nov. '52. *Newcastle*.—Joseph Day, to Nov. '56, \$3; Wm. Hitchcock, Col. J. Gliden, each \$2, to Sept. '54; E. Farley, \$2, to Sept. '53; Daniel Day, to Sept. '52, \$1; Capt. S. Hanley, \$3, to Sept. '55. *Wiscasset*.—Rice and Dana, \$1, for '52; Clarke and Brooks, \$2, for '52 and '53; James Taylor, \$1, to March, '52; Wilmot Wood, Esq., Hon. F. Clarke, each \$1, to Nov. '52. *Augusta*.—George H. Jones, \$5, to Nov. '56; Alanson Stark, \$1,



to Nov. '56. *Hallowell*—Rev. J. Cole, \$2, to Nov. '53; C. Spalding, \$1, to Nov. '52; A. Masters, for '50 and '51, \$2; James Sherburn, \$5, to Nov. '56. *Gardiner*—John Plaisted, for '51 and '52, \$2; Dea. Henry Leman, \$2, to Oct. '52; Phineas Pratt, for '52, \$1. *Bath*—Thomas Hatwood, for '51 and '52, \$2. *Brunswick*—E. Everett, Esq., \$1, to Sep. '52; Prest. Leonard Woods, to Nov. '54, \$3; A. C. Robbins, \$1, to Sep. '52, John Rogers, Capt. Badger, each \$1, to Nov. '52; Prof. S. A. Packard, \$2, to Sept. '54. *Freeport*—Dr. John A. Hyde, for '50 and '51, \$2. *North Yarmouth*—Hon. W. Buxton, for '51 and '52, \$2. *Yarmouth*—Capt. David Seabury, Mrs. Beatsey, P. True, George Wood, each \$1, to Nov. '52; Barnabas Freeman, Esq., Rev. E. H. Alden, each \$2, to Nov. '53; Dr. E. Burbank, \$1, to July '51; Mrs. Dorcas Blanchard, \$2, for '50 and '51. *Gorham*—Mrs. Clarissa Robie, to Nov. '52, \$1; Nathan Burnett, Hon. Josiah Pierce, Hon. Toppan Robie, each \$2, for '51 and '52. .... 87 00

**NEW HAMPSHIRE.**—By Capt. Geo. Barker:—*Salmon Falls*—P. Lawton, to Nov. '56, \$5; Sml. Kidder, to Nov. '54, \$3. *Dover*—Moses Paul, Wm. Woodman, each \$2, to Nov. '53; John H. Wheeler, Dr. Low, Joshua Bates, each \$1, to Nov. '52; Dea. E. J. Lane, to Nov. '53, \$2; J. P. Millen, to Sept. '52, \$1. *Exeter*—Rev. Mr. Hurd, Mrs. Mary Abbott, each \$2, to Nov. '53. *Francetown*—Moses W. Eaton, T. P. Bradford, Hon. William Parker, each \$1, for '52; Mark Morse, for '51 and '52, \$2; Jonathan Herrick, Jr., \$1, to Dec. '52; P. C. Butterfield, \$2, to Dec. '55. *Amherst*—Mr. Mellendy, to Dec. '52, \$1; B. B. David, to April, '50, \$2. *Hollis*—Benj. Whiting, for '52, \$1; Miss Mary Farley, Rev. Leonard Jewett, each \$5, to Dec. '57. *Nashua*—John A. Baldwin, \$1, to Sept. '54; M. F. Dodge, \$1, to Oct. '52; Josephus Baldwin, \$2, to Sept. '58. .... 48 00

**VERMONT.**—*Bradford*—Geo. W. Prichard, Esq., to Oct. '54, \$3. *Thetford*—S. Y. Closson, to April, '52, by Capt. George Barker, \$1. .... 4 00

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**CONNECTICUT.**—By Rev. John Orcutt:—*South Norwalk*—Thos. C. Hanford, to Nov. '52, \$1. *Stratford*—Dea. D. P. Judson, to Nov. '52, \$1. *Willimantic*—Warren Atwood, to Nov. '52, \$1. *New London*—Rev. J. W. Dennis, A. F. Prentiss, each \$1, to Nov. '52. *Bridgeport*—William Hall, \$2, to Nov. '53, by Capt. George Barker. *Greenwich*—James Felmente, by M. Meade, for '52, \$1. *Middletown*—Rev. J. L. Dudley, Rev. M. Winston, each \$1, by Rev. John Orcutt. *Lebanon*—Jesse Wright, for '51, \$1. .... 11 00

**PENNSYLVANIA.**—*Carlisle*—Mrs. S. H. Thorn, to March, '53, \$1. *Washington*—Daniel Moore, to 1st January, '52, \$3. .... 4 00

**VIRGINIA.**—*Franklin*—John W. Semer, to November, '52, \$1. *Pedlar Mills*—Miss Kitty Minor, for '48, '49 and '50, \$3, by James C. Crane, Esq. *Richmond*—John O. Steger, Esq., for '51, \$1. *Winchester*—Jonas Chamberlain, for 1852, \$1. *Brownshury*—Hugh Adams, to August, '51, \$1. .... 7 00

**GEORGIA.**—*Albany*—E. Hazzard Swinney, for '52. .... 1 00

**KENTUCKY.**—*Shawnee Run*—John R. Bryant, for '52 and '53, \$2. *Augusta*—Col. James Fee, for '52, \$1. *Winchester*—Rev. H. H. Kavanaugh, for '52, \$1. .... 4 00

**TENNESSEE.**—*New Market*—Wm. H. Moffat, for '51. .... 1 00

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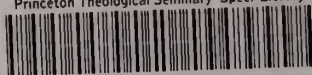






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